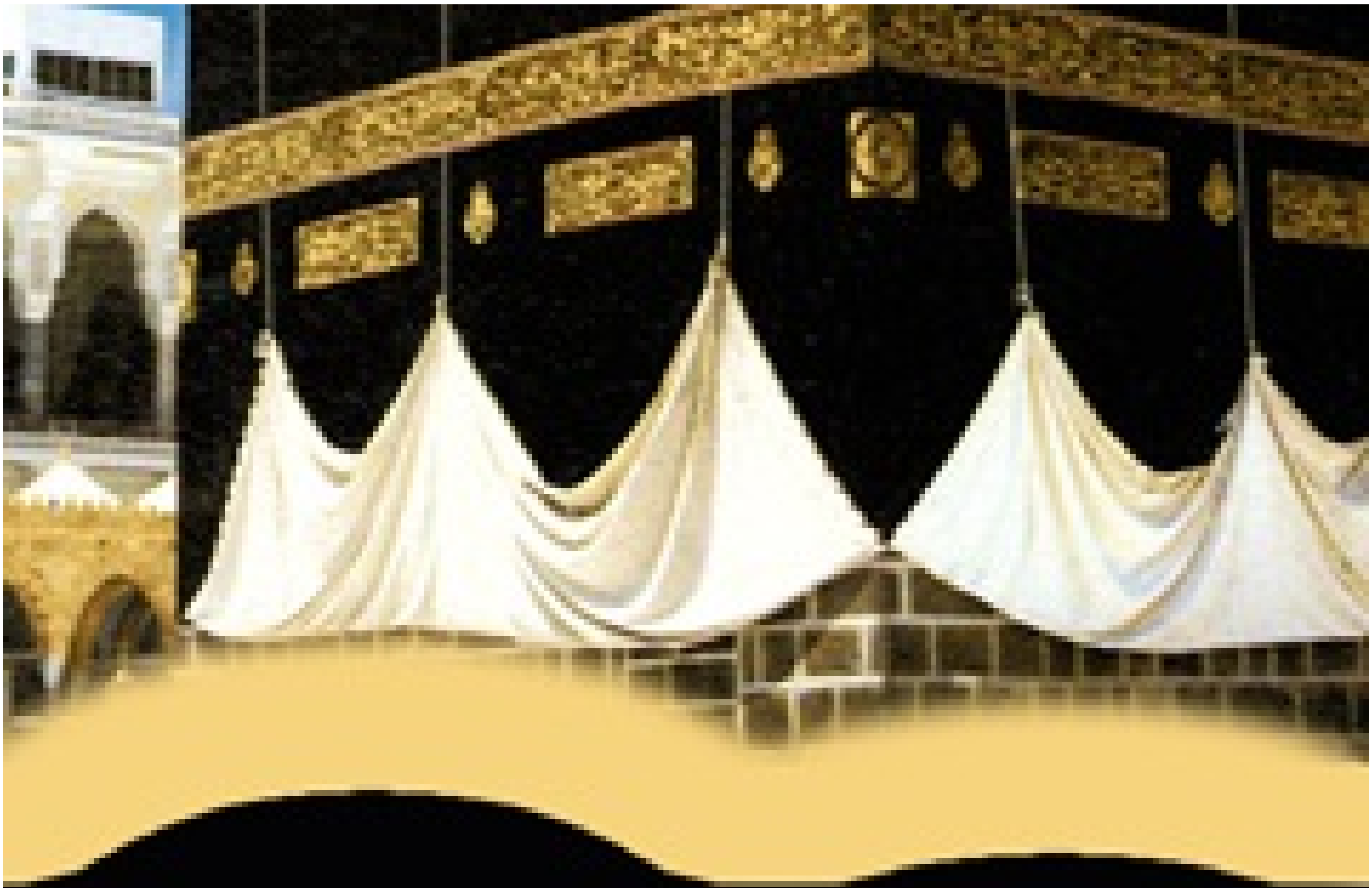


The Rites of Hajj, Practical Treatise and Rules

Author(s): Ayatullah al-`Uzma al-Hajj ash-Shaykh Nasir Makarim Shirazi

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point

This book discusses the important of Hajj, one of the obligatory pillars in Islam. The secrets, conditions of necessity, different types of Hajj as well as conditions of Hajj al-Tamattu' are thoroughly discussed along with its rules and regulations.

Importance of Hajj in Islam

Hajj is one of most important pillars of Islam and it is one of greatest religious duties.

Holy Qur'an says in a short and meaningful sentence:

وَ لِلّه عَلَى النّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ اِلَيْهِ سَبيلاً.

It is on people for the sake of Allah to perform Hajj of his house, anyone who is able to undertake the journey to him. (۲:۱۹۶)

And it says below this verse:

وَ مَنْ كَفَرَ فَاِنَّ اللّه غَنِيٌّ عَنِ الْعالَمينَ

And anyone who disbelieves (and renounces Hajj, has impaired himself), Allah is not in need of any of his created ones in the worlds." (۳:۹۷)

The sentence "It is on people for the sake of Allah ..." adding the definition of "disbelieves" (infidelity) for people who renounce the obligatory Hajj. This clears

.shows it’s extraordinary importance in Islam

:It is interesting that in the interpretation of the holy verse

وَ مَنْ کانَ فی هذِهِ اَعْمی فَهُوَفِی الْاخِرَهِ اَعْمی وَ اَضَلُّ سَبیلاً.

And anyone who had been blind (from seeing Allah) in this world, will be blind in (hereafter and more deviant from the path”. (۱۷:۷۲

It has been quoted from Imam Sadiq (a.s.) that one of the meanings of the verse is that a

person who postpones his obligatory Hajj continuously until his death arrives (he will be blind in hereafter).(1)

It has been mentioned in another Hadith: "Anyone who renounces his obligatory Hajj without any excuse will be re awoken as Jew or Christian"

We read in a Hadith from Imam Sadiq (a.s.): "Persons who perform Hajj and Umrah are guests of Allah. He will grant them their wishes and any prayer that they recite will be accepted. And if they pray for intercession about a person it will be accepted ... and if they die in this way Allah will forgive all of their sins."

Also, we read in another Hadith that:

اِنَّ الْحَجَّ المَبْرُورَ لا يَعْدِلُهُ شَىءٌ وَ لا جَزاءَلَهُ اِلاَّ الجَنَّه.

"Nothing compares with the accepted Hajj and it has no reward other than heaven!"

وَ اَنَّ الْحاجَّ يَكُونُ كَيَوم وَلَدَتْهُ اُمُّه.

"A Person who performs Hajj purifies himself from sins like the day that he was born."

And this is the greatest gift, and the best honor and the highest reward.

Secrets of the Hajj

Undoubtedly, there are great rewards as mentioned above. However there are also harsh penalties that have been mentioned, in holy Qur'an and hadeeth, for renouncing the Hajj. This is because of the secrets and important philosophies that this great Islamic worship has.

The holy Qur'an says in a short and meaningful sentence about Hajj that:

لِيَشْهَدُوا مَنافِعَ لَهُم

(Encourage people to perform Hajj) That they may witness advantages for them (22:28)

These benefits are so much and have been pointed to them in hadith of Ma'soomin (a.s.(infallibles)),

p: ٢

١- This Hadith and future ones have been quoted by the late Mohaghegh Yazdi in "al-Urwat al-Wusqa" in the book of Hajj and the late Sheikh Hurr Ameli and other great scholars in the book "Wasael al-Shi'aa" and other famous Hadith books.

:for instance

Culturing the souls, purifying of ethics and strengthening the bases of virtue and ١ purity. The sentence which had been mentioned in above Ahadith, stating that an accepted Hajj causes a person to exit his sins like the day that he was born, is a clear proof for influence of Hajj on purity of heart and happiness of the souls and removing the effects of sins of a lifetime. This great moral and intellectual journey benefits the .(pilgrims of Bait Allah al-Haraam (sacred house of Allah

One may note carefully to the secrets of acts and rites that they perform, in order that each step that they go through is a step to Allah this great and meaningful worship .becomes like a "rebirth" for them

Those who perform this great spiritual worship by noticing to its secrets and with extreme purity of intention feel its deep effects on their soul until the end of life, and whenever they remember the memories of this spiritual journey and its full of spirituality, happiness and purity they feel a new and fresh soul is being blown in them .((this is the teaching and moral effect of Hajj

Political effects" which are available beside the teaching effects of Hajj are very" ٢ Important; because Hajj, if performed as Islam has ordered and Prophet Abraham has invited people of the world to do, causes to increase the honor of Muslims and strengthen the basis of religion and causes the unity of the word and power and respect

.against enemies and announcing the avoidance of polytheists of the world

This great divine assembly which takes place beside the house of Allah gives the best opportunity to Muslims for reviving their powers, and neutralizing the plans of .enemies of Islam

But unfortunately, some of Muslims are unaware of political philosophy of Hajj, as they do not reach to the depth of its moral philosophy. They suffice only to the appearances and are unaware of the soul of this great worship. A politician once commented: "Woe betide Muslims if they do not understand the meaning of Hajj, and "!woe betide enemies of Islam if Muslims understand the meaning of Hajj

Scientific and cultural effects" are other important effects of Hajj which had been" ۳ pointed to us in hadith of infallibles (a.s.), Effects and signs of prophet of Islam (s.a.) and infallible Imams (a.s.) can be seen in any place of Mecca and Medina and stations .of Hajj

The presence of great Islamic scientists from all countries, consisting of great religious scholars, masters of other fields, orators and writers, amongst those who are attending Hajj every year, give an opportunity to exchange information and knowledge in all religious and scientific fields to all Muslims of the world. Moreover a good amount of information about the conditions of Muslims can be achieved. This .information can help in alleviating the conditions of Muslims

Economical philosophy" has been also considered in Islamic books as one of secrets" ۴ and purposes of Hajj. Some people may be wondering

?on how Hajj can be related to economical matters

However we notice that today, the most important problem of most Muslims is their economical dependence to enemies of Islam, and if it is possible to establish meetings and seminars by economists of the world of Islam, to free Muslims from domination of (others in this issue, the importance of this matter becomes clear.(۱

Hajj has important secrets as above, which can be further explained in separate .topics and taught to all Muslims especially the younger generation

Conditions of Necessity of Hajj

Article ۱

;Hajj is obligated to be performed, by a Muslim, once in a lifetime. One must be

An adult -۱

Sane -۲

Having provisions for the journey e.g. Transporation, accomodation food cost -۳

Having the permission to travel and not having any difficulty in the way, like fear of -۴ .life, assets or honor

.Having physical abilities for performing the acts of Hajj -۵

.Having enough time for reaching Mecca and performing the acts -۶

Having enough savings to support the cost of living of family members left behind ۷ .and any other person under the pilgrim's charge, when the pilgrim goes for Hajj

Having a job or business that the pilgrim can resume after returning from Hajj. -۸ Pilgrim should be able to be financially able for day to day expenses for himself and those who are under his support e.g. family

Article ۲

Hajj is obligatory for a person when he has enough money for buying a house. However if the needs are not being sufficed without owning a house; but if the

p: ۵

۱- These four philosophies have been quoted in a Hadith from Imam Ali ibn Mousa al-Reza (a.s.) (Wasael al-Shi'aa, vol. ۸, page ۷, Hadith ۱۵)

person can live in a rental house or Waqf (inalienable religious endowment) house, then the person can perform Hajj by having that kind of house.

Article ۳

Whenever a person does not have enough money for going to Mecca, but another person gives him the money for performing Hajj and also this person pays the costs of his family during this pilgrimage, then Hajj is obligatory for him. Even he has debts or does not have a job or business for paying the costs of living.

Accepting such a gift is obligatory; unless that person puts him under severe moral obligation by accepting this gift or there is a loss or intolerable hardness in accepting that gift.

Article ۴

A Person who has been employed for serving in the journey of Hajj as the religious leader or manager or deputy of caravan or member of the staff or physician and nurse or disciplinary agent or bank authority or any other occupation, and has performed Hajj in this way, it is considered as an obligatory Hajj, on one condition that the costs of living of the family or dependants has been provided during the journey; but accepting such an employment is not obligatory.

Article ۵

A person who can perform Hajj by borrowing money is not able to perform Hajj, even if he can pay later his whole debt at once or by installments, unless he has assets that can pay his debt from them easily.

Article ۶

It is not permitted to perform Hajj by Haraam (illegally acquired) money or the money from

which Khums has not been paid. If the money for Ihram clothing and Tawaf and Sa'y or payment for sacrifice or the cost of camp and floor covering that the pilgrim stays .on t in Arafat and Mena is Haraam, then his Hajj is invalidated as a precaution

Article ٧

Whenever a person registers for Hajj and thereafter dies or his physical ability is greatly reduced and he is not able to perform the Hajj any more, and in condition of his death, the receipt of registration belongs to his heirs, on the condition that he had .not been able to perform Hajj in a way other than registration

Article ٨

The money that is given for registration has no Khums, if it is from the income of the .same year

Mustahab Hajj

Article ٩

It is Mustahab (recommended) for persons who are not able to perform Hajj or do not have other conditions or have performed obligatory Hajj, to perform Hajj and it is Mustahab to perform it every year. But if due to extreme congestion of Hajjis there is a interruption for people who have not performed their obligatory Hajj yet, then it is .preferred not to perform Mustahab Hajj

It is also preferred to give turns to persons who have not performed obligatory Hajj and want to perform for the first time; but if (assumably) the house of Allah has enough places remaining for Hajjis for one year then it is obligatory for the religious governor to send groups of people for performing Hajj even if

.they have already performed their obligatory Hajj

Article ۱۰

Permission of the husband is not necessary for the wife to perform obligatory Hajj, but the permission is necessary when wife wants to perform Mustahab Hajj. Also if Mustahab Hajj is bringing hardship and hurt to father or mother then there is a .problem

Hajj by Proxy

Article ۱۱

It is permitted to deputize a person for performing obligatory or Mustahab Hajj on behalf of a dead person, but it is only permitted in Mustahab Hajj for a person who is .alive

However for those who have been able to perform Hajj and had not performed so because of carelessness and now that they are not able to perform Hajj according to their oldness, illness or inability, in this condition it is obligatory for them to take a proxy; but if when a person has financial ability in the time that has no more physical ability or the way is not open for him, then Hajj is not obligatory for him, also taking a .proxy is not obligatory, even during lifetime or after the death

Article ۱۲

A woman could be a proxy on behalf of a man and vice versa, and each of them should observe their own duties in this kind of Hajj; if the proxy is a woman then she should perform duties that is ascribed for women and if the proxy is a man then he should perform duties ascribed for men, but it is better for women to be proxies of women and for men to be

.proxies of men

Article ۱۳

It is not permitted for a person, on whom Hajj is obligatory for him/her to be someone else's proxy; but if this person performs this act, the Hajj is correct for other person who has deputized him/her although the person has performed a sin. A person who is not able by himself/herself can be someone's proxy, but does not gain the ability by .reaching Mecca in this way

Article ۱۴

Whenever a person is deputized for performing Hajj and the year of pilgrimage has .not been specified then he/she should perform Hajj in the first year

Article ۱۵

It is permitted to take a proxy for performing obligatory Hajj in behalf of a dead person from "Miqat" and the money of this act subtracted from the main inheritance. However if the heir agrees then it is permitted to take a proxy for performing Hajj from the city (the city which dead person had lived in) but the margin of costs between .Hajj from Miqat and city can only be paid by the adult heirs

Article ۱۶

The "Proxy" should know the issues and rituals of Hajj, but it is not necessary that he/she has performed Hajj before. People such as servants of a caravan or alike who know from the beginning that they cannot meet Mash'ar voluntarily cannot accept to .be a proxy

(Hajj of Nazr (an offering; to make a spiritual vow

Article ۱۷

Whenever a sane and adult person performs Nazr (make a spiritual vow) purposely and by free will for performing Hajj, then Hajj is obligatory for that person. But the ,Nazr of a wife

if it has a contradiction with her rights, is not permitted without the permission of her .husband, and if it has no such contradiction then it is in order

Article ۱۸

Whenever a person does Nazr for performing Hajj and does not specify a time for that, then this person can delay. However if he/she had specified the time, then it is obligatory for him/her to perform Hajj in that specific time and if the person does not perform that purposely he/she should pay its compensation and perform it in another .time as a precaution

Article ۱۹

Whenever a person does Nazr for performing Hajj on the condition of achieving a goal and this person dies before achieving that goal, then Ghazaa (performing an act in a time other than its proper time for compensation) of Nazr is not necessary. But if he/she dies after achieving that goal then his/her heirs should perform Ghazaa of that Nazr in behalf of that dead person, or take a proxy for him, and as a precaution it is better to subtract the amount of money for this act from the main inheritance, with .the satisfaction of all heir if they are all adults

Kinds of Hajj

Article ۲۰

Hajj can be performed in three ways: "Hajj al-Tamattu'", "Hajj al-Qiran" (Hajj al-Qiran involves combining Umrah and Hajj, with only one Ihram for both) and "Hajj al-Ifrad" (Hajj al-Ifrad involves performing Hajj only. A sacrificial animal is not obligatory when .(performing Hajj al-Ifrad

Hajj al-Tamattu'" is to be performed by people who live forty-eight miles" (approximately

seventy-seven kilometers) or more from Mecca and the second and the third ways are for the people who live in great Mecca or in a place closer than this distance.

Article ٢١

Whenever a person who lives in Mecca travels out of Mecca and returns to the city, then this person can perform Hajj al-Tamattu', Hajj al-Qiran or Hajj al-Ifrad.

Whenever a person who belongs to a place beyond the distance specified, lives in Mecca for more than two years then he/she should act as the people of Mecca, even if this person had been able to perform Hajj or has gained this ability after staying in the town, and even if he/she had stayed in Mecca for a lifetime or for a limited time.

Article ٢٢

According to the fact that most of Muslims in the world should perform Hajj al-Tamattu', then rulings which have been mentioned in these rites are for performing Hajj al-Tamattu'.

Framework of Hajj al-Tamattu'

Article ٢٣

point

The summary of Hajj al-Tamattu' is as follows:

١- Umrah al-Tamattu'

Umrah al-Tamattu' should only be performed in the months of Hajj (which are Shawwal, Dhu'l-Qa'dah and Dhu'l-Hijjah) and the following acts are obligatory in performing that:

١- Wearing Ihram from Mecca with the intention of Umrah al-Tamattu'.

٢- Doing the Tawaf of Ka'ba seven times

٣- Performing two Rak'ats of prayer of Tawaf behind the Maqam (station) of Ibrahim.

Sa'y –The shuttling between Safa and Marwah seven times -۴

Taqsir which means cutting the hair and nail but pilgrim should not suffice in cutting -۵ .only the nail

When the Hajji comes out of the Ihram after performing these

five acts the things and acts that had been Haraam for him/her because of Ihram, .now becomes Halaal

’Hajj al–Tamattu –۲

:Hajj al-Tamattu’ consists of following acts

.Wearing Ihram from Mecca -۱

Wuquf that means staying in Arafat from noon until sunset of the day nine of Dhu’l- -۲ .Hijjah

Wuquf in Mash’ar al-Haraam and staying in there from dawn to sunrise of the day -۳ .of Eid al-Qurban

Going to Mena (Mina) and performing Ramy al-Jamarah al-Aqaba (throwing seven -۴ pebbles at the place, which is allocated at the end of Mena that is called “al-Jamarah .(al-Aqaba or al-Jamarah al-Quswa

.(Giving a sacrifice in Mena on the day of Eid (tenth of Dhu’l-Hijjah -۵

.Taqsir. That means shaving the head or cutting a piece of hair or nail -۶

.(Tawaf of Ka’ba (this Tawaf is called Tawaf of pilgrimage -۷

.Performing two Rak’ats of prayer of Tawaf -۸

Sa’y –The shuttling between Safa and Marwah seven times -۹

.When these acts had been performed then fragrance becomes Halaal for the pilgrim

.(’Performing another Tawaf around Ka’ba (this Tawaf is called Tawaf of Nisa -۱۰

.’Performing Two Rak’ats of prayer of Tawaf of Nisa -۱۱

.By performing these two acts the spouse also becomes Halaal for the pilgrim

Returning to Mena and spending the eleventh and the twelfth nights (and in some -۱۲

.conditions the thirteenth night) in there

Performing Triple Ramy al-Jamarat (throwing seven pebbles to each of three - ۱۳ .places, which are situated in Mena) in the eleventh and the twelfth days

And by performing these acts, the pilgrim can return to Mecca and his/her Hajj is .completed

These were

p: ۱۲

the five acts of Umrah al-Tamattu', and thirteen acts of Hajj al-Tamattu' The details .will be explained in next discussions

Framework of Hajj al-Ifrad

Hajj al-Ifrad is similar to Hajj al-Tamattu' with a difference that while there is a .Qurban (sacrifice) in Hajj al-Tamattu' the same is not performed in Hajj al-Ifrad

However it is Mustahab to do so and Umrah is performed after Hajj unlike Umrah al-.Tamattu' that is performed before that

.We abstain from explaining Hajj al-Qiran because it is not performed these days

'Conditions of Hajj al-Tamattu

Article ۲۴

:'There are five conditions in Hajj al-Tamattu

۱ - Niyyah (Intention) which is that the pilgrim should intend to perform "Hajj al-Tamattu'" for Allah, therefore if this person intends to perform some other type of Hajj or has some doubt about performing "Hajj al-Tamattu'" or other type of Hajj or .he/she does not have pure intention for Hajj, then his/her Hajj is not correct

۲ - Both "Umrah" and "Hajj" should be performed in months of Hajj (Shawwal, Dhu'l-Qa'dah and Dhu'l-Hijjah), therefore it is not enough that a pilgrim performs all of .Umrah or a part of it before the month of Shawwal

۳ - A pilgrim should perform both "Umrah al-Tamattu"' and "its Hajj" in one year, if he/she performs one of them in this year, and the next one in another year (even in .the months of Hajj), then this Hajj is not correct

۴ - As it was mentioned before, Ihram of "Hajj al-Tamattu'" should be worn from Mecca.. There is no difference between different places or regions of Mecca. it can be worn

from a house, mosque, or even in a street, but the best place for wearing Ihram is in ."“Masjid al-Haraam

If “Hajj al-Tamattu’” is to be performed by proxy, then both “Umrah” and “Hajj” - ۵ should be performed by the same person and it is not enough that a person performs .Umrah and another one performs Hajj

Article ۲۵

As an obligatory precaution, the pilgrim should not leave Mecca after performing “Umrah al-Tamattu”’ until the time of Hajj commences and he/she performs Hajj. Unless there is a special necessity or need that in this case as obligatory precaution the pilgrim should wear Ihram with the intention of Hajj and leave Mecca with Ihram and remain in that state in return, until he/she performs the rites of Hajj; but if wearing Ihram causes this person severe hardness then he/she can renounce that .act. Then there is no difference in this ruling between obligatory and Mustahab Hajj

Article ۲۶

The rule of prohibition of leaving Mecca is for people who have performed Umrah al-Tamattu’ and want to travel a far distance. Therefore going to a distance one or two parasang (each parasang is approximately ۵.۶ km) far from Mecca is not prohibited .and people who live out of Mecca can return to their homes after performing Umrah

Article ۲۷

Today, Mecca has advanced to a big city, but all that is called Mecca has the rulings of Mecca , like Masjid al-Haraam that has advanced and expanded. but all of that is .within the rulings of Masjid al-Haraam

Article ۲۸

Whenever a pilgrim goes out

of Mecca after performing Umrah without Ihram and passes the Miqats, then in return he/she should become Muhrim (a person who is in state of Ihram) from Mecca and perform Umrah, unless his/her return is on the same month that he/she has leaved Mecca (for instance, a pilgrim has leaved in Dhu'l-Qa'dah and has returned in .(Dhu'l-Qa'dah

Article ۲۹

A person who has a duty to perform Hajj al-Tamattu' cannot return to Hajj al-Ifrad or Hajj al-Qiran, unless there is not enough time available in the way that this person cannot finish Umrah and join Hajj. In this case, the pilgrim can leave "Hajj al-Tamattu'" and make intention for Hajj al-Ifrad or Hajj al-Qiran, and performs the duties of Hajj and after finishing Hajj performs Umrah al-Mufradah (similar to other .(persons who perform Hajj al-Qiran and Ifrad

The purpose of not having enough time is that pilgrims cannot perform Wuquf in .Arafat from noon until the sunset of the day of Arafat

Article ۳۰

A woman who has menstruation and cannot perform Tawaf and the prayer of Tawaf, , before the time of Hajj (and Wuquf to Arafa), Therefore she should make intention of Hajj al-Ifrad and go with that Ihram to Arafat and perform the rites of Hajj, and .perform the tawafs of Hajj and prayers of tawaf

After returning to Mecca and becoming clean, she should go to Masjid al-Tan'eem for performing "Umrah al-Mufradah" after finishing Hajj and becomes Muhrim from that place and perform acts of Umrah al-Mufradah. It is better to perform

.Tawaf al-Nisa' as a precaution

Article ۳۱

There is no problem for women, to prevent their menstruation by using pills or such, in order to perform the rites of Hajj al-Tamattu' like Tawaf and prayer of Tawaf in the .state of being clean

(Miqats (stated places) of Ihram (preparing to perform Hajj

Article ۳۲

Miqat is a place which pilgrims should wear Ihram and from there go for Hajj or .Umrah. They should not pass these places without Ihram

Article ۳۳

.Miqats of Ihram are ten places of which five of them are the main ones

Article ۳۴

Masjid al-Shajarah (۱

Masjid al-Shajarah is located beside Medina, and today it is known as "Abar Ali". All persons who want to perform Hajj from Medina should become Muhrim from this place, and it is not permitted to delay in this act and for example becomes Muhrim from Juhfah, which is located in the middle of the way of Mecca to Medina, unless ill or .weak people or other persons who have other problems

Article ۳۵

It is not obligatory to wear Ihram from inside the mosque and it is possible to perform this act beside the mosque, and there is no difference between old mosque and this new one which has been expanded so much, therefore women who are in their .menstrual period can wear Ihram outside of the mosque

Article ۳۶

Juhfah (۲

Juhfah is a place in the middle of the distance between Medina and Mecca, ۱۵۰ km from Mecca, which is some distance from the main road, and this is the Miqat of people who come for Hajj from Egypt, north of Africa, Syria, Jordan and Lebanon (road

.trip), also all persons who are passing from this way

Article ٣٧

Muslims from Iran and other places who enter the airport of Jeddah by airplane and do not want to go to medina can go to Juhfah, and become Muhrim there and then go .to Mecca

Article ٣٨

There is a mosque in Juhfah, from where it is possible to wear Ihram from inside or .outside of that mosque. But it is better to wear Ihram from inside the mosque

Article ٣٩

Wadi Aqeeq (٣

Wadi Aqeeq is a place located in north east of Mecca approximately ٩٤ km from the city and that is the Miqat for people of "Iraq" and "Najd", and all people who are passing from that way can become Muhrim from there. This Miqat has three sections; section one is called "Maslakh", and second one is called "Qumrah" and the third one is called "Dhat Irq" (also Zaat Irq) and although it is better to wear Ihram from "Maslakh", which is the first section, it is permitted to become Muhrim from any of .these three sections

Article ٤٠

Qarn al-Manazil -٤

Qarn al-Manazil is a place located near "Ta'if" which is about ٩٤ km from Mecca and this is the Miqat for people from there or those who pass from that way. Also all .people who enter Jeddah can go to that place and become Muhrim from there

Article ٤١

Yalamlam -٥

Yalamlam" is the name of a hill in southern regions of Mecca (about ٨٤ km from"

Mecca) and this is the Miqat of those who come from the south parts of Arabian Peninsula like Yemen

p: ١٧

.to Mecca, also all people who pass that way can become Muhrim in there

.There are five main Miqats

Article ۴۲

The City of Mecca –۶

Mecca" is the Miqat for "hajj al-Tamattu'"; it means that pilgrims wear Ihram for" performing Hajj, in which its first act is going to "Arafat", after performing Umrah from .the city of Mecca

Article ۴۳ There is no difference between places of Mecca and the pilgrim can become Muhrim from any place of this city, even places that have been added to Mecca today during the advancements of city in the past years. But the place should not be out of the zone of Haram as an obligatory precaution; For example, today Mecca has been expanded and has gone beyond Masjid al-Tan'eem, which is the closest boundary of Haram, and if a person becomes Muhrim from that place which is out of boundaries of .Haram, this act is not free of problem and the best place is Masjid al-Haraam

Article ۴۴

House of the Pilgrim –۷

Miqat for persons whose houses are closer to Mecca than the Miqat, then their own houses can be their Miqat. However, it is permitted and also better than they go to .one of those first quintet Miqats and become Muhrim from those places

Article ۴۵

Ji'irranah –۸

Ji'irranah" is a place at the end of Haram between Ta'if and Mecca, and people of" Mecca and those who have lived there for two years of more, should wear Ihram .from this place as an obligatory precaution

Article ۴۶

Parallel places to one of Miqats –۹

Those who do not pass Miqats should become Muhrim whenever they reach a place parallel to one

p: ۱۸

of the Miqat and it is not necessary to go to one of first quintet Miqats, and if they pass two places parallel to two of Miqats, they should wear Ihram in the first place that is .parallel to the first Miqat

Article ۴۷

When the pilgrim surely knows the location of the place parallel to Miqat or he/she asks the location from informed people, it is enough for wearing Ihram from that place. But if he/she has doubt about this matter and there is no way of finding the correct answer, then it is better that he/she performs Nazr of Ihram before reaching .that place and becomes Muhrim from there

Article ۴۸

Whenever a pilgrim is passing from a direction in which there is no place parallel to one of Miqats, then he/she should go to one of Miqats and become Muhrim from there as a precaution; and if this not possible, then he should become Muhrim from a place where there is a possibility of being parallel to one of Miqats, in his/her opinion, and then renew his/her Ihram after reaching the closest point to Haram (around Mecca). ."This means that the pilgrim makes the intention again and says "Labbayk

Article ۴۹

There is no difference between places, which are parallel to Miqats in being in the desert, sea or air. Therefore, if the pilgrim passes one place parallel to one of Miqats in airplane, then he/she should become Muhrim from that place and immediately says "Labbayk" (and ruling for the matter is that the pilgrim is

.(under a roof in this condition, will be mentioned later

Article ۵۰

Adni al-Hal -۱۰

Adni al-Hal" means the first point out of Haram, and this is the Miqat of those who" perform Umrah al-Mufradah (consisting of Umrah of Hajj al-Qiran and Ifrad or Umrah .(al-Mufradah, which is possible to perform in any time of the year

Article ۵۱

It is better for a pilgrim to wear Ihram from one of these three places, "Hudaybiyah" or "Ji'irranah" or "Tan'eem" which are famous among people of Mecca for Umrah al-Mufradah .It is easier for those who want to perform Umrah al-Mufradah after Hajj to go to Masjid al-Tan'eem, (which is about ۸۰ km from Masjid al-Haraam and today has .been become as a part of the city of Mecca) and become Muhrim from that place

Article ۵۲

Those who are going to Mecca for performing Umrah al-Mufradah from Jeddah should become Muhrim from "Hudaybiyah" (which is about ۱۷ km from Mecca and is .(the farthest boundary of Haram

Article ۵۳

It is better that Ihram of Umrah al-Mufradah also perform from one of first quintet Miqats (Masjid al-Shajarah, Juhfah, Qarn al-Manazil, Wadi Aqeeq and Yalamlam). Therefore, it is better that those who intend to perform Umrah al-Mufradah and went .to Medina before, become Muhrim from Masjid al-Shajarah or at least Juhfah

Article ۵۴

:Briefly, sequence of Miqats is as follows

Miqat of "Umrah of Hajj al-Tamattu'" is one of first quintet Miqats, if the Hajj is - ۱ .obligatory or Mustahab

۲- Miqat of "Hajj al-Tamattu'" is Mecca.

۳- Miqat of "Hajj al-Ifrad or Qiran" is one of quintet Miqats.

۴- Miqat of "Umrah

al-Mufradah" is Adni al-Hal; it means the first point that is out of Haram of Mecca (like .(Tan'eem, Ji'irranah or Hudaybiyah

Miqat of those whom their own houses are after Miqats is that their houses can -۵ become Muhrim from there for Umrah al-Tamattu' or Hajj al-Ifrad and Qiran, but it is .better that they also become Muhrim from one of quintet Miqats

Rulings of Miqats

Article ۵۵

Wearing Ihram before Miqat is not permitted, as it is Haraam to pass Miqat without :Ihram. Pilgrims should only become Muhrim in Miqats, except on two conditions

When the pilgrim performs Nazr for becoming Muhrim before Miqat, it is necessary -۱ to fulfill his/her Nazr from anywhere, and not necessary to renew Ihram in Miqat. Accordingly, when a person has doubt in Miqat or places parallel to that, he/she can perform "Nazr of Ihram" before reaching the doubtful place and become Muhrim from there and there is no difference between obligatory and Mustahab Hajj. Also Nazr of .woman has no problem if it does not cause disturbance for her husband

A person who wants to perform Umrah of month of Rajab and has a fear that -۲ month ends before he/she can reach the Miqat, can become Muhrim before Miqat. It is permitted for him in order not to lose the superiority and benefit of Umrah of month .of Rajab

Article ۵۶

Reaching the Miqat should be proved by certainty, or confidence or popularity among people of the region, or at least by the testimony of an impartial person. It is not

permitted to wear Ihram in doubt (except by performing Nazr in the way that .(mentioned in past article

Article ۵۷

It is not permitted for a person to pass Miqat without Ihram unless there is another Miqat in the way that in this case Ihram from the second Miqat is correct, although it is .better to become Muhrim from the first Miqat as an obligatory precaution

Article ۵۸

Whenever a person passes Miqat without Ihram deliberately and with awareness, then he/she should return to Miqat and become Muhrim, and if it is not possible for .him/her to return then his/her Hajj is invalidated and should perform it the next year

Article ۵۹

Whenever a pilgrim passes Miqat because of ignorance or forgetfulness, when he/she remembers, should wear Ihram wherever he/she is. If the place is out of Haram and if he/she has entered Haram then should go out of Haram (for instance Tan'eem) and wear Ihram and if a person cannot go out of Haram should wear Ihram from the .place

Article ۶۰

Whenever a woman is in her menstrual period and thinks that it is not permitted for her to wear Ihram and does not wear it in Miqat, then she should return to Miqat if she can and become Muhrim. If she cannot return to Miqat, then she should go out of Haram and if that is not also possible she should wear Ihram from the place that she .is in, and her Hajj and Umrah is correct

Article ۶۱

As it has been mentioned before, Ihram for Hajj al-Tamattu' is performed from

Mecca. Now if a pilgrim goes to "Arafat" without Ihram because of ignorance or forgetfulness, then he/she should return to Mecca, if it possible, and if it is not he/she should become Muhrim in "Arafat", "Mash'ar" or "Mena" (before Ramy al-Jamarat and sacrificing), and if he/she remembers after Ramy al-Jamarat or sacrificing, then the .time of Ihram has passed and the Hajj is correct

Article ۶۲

Whenever a person renounces Ihram because of ignorance or forgetfulness and remembers after finishing the acts, then his/her acts are correct if it happens in .Umrah al-Tamattu' or Hajj or Umrah al-Mufradah

Process of Ihram

point

As it is said before, the first act of Umrah and Hajj is "Ihram" and obligatory acts of :Ihram are three things as follows

Article ۶۳

(First: Niyyah (Intention

Making intention of Ihram as in the way that the pilgrim should intend not to perform the acts (that will be mentioned later) and consider them as Haraam for himself/herself and performs the acts of Umrah or Hajj after that, and by considering :that meaning it is enough to say by words or in his/her heart

I wear Ihram for Umrah al-Tamattu' for obligatory (or Mustahab) Hajj for myself (or " and "(قربه الی الله) in behalf of a person whom I am his/her proxy) for closeness to Allah the purpose of saying I wear Ihram is to prohibiting himself/herself from the acts .((which will be mention later

And the pilgrim says for Ihram of Hajj: "I wear Ihram for obligatory Hajj for closeness and in Umrah al-Mufradah: "I "(قربه الی الله) to Allah

wear Ihram for Umrah al-Mufradah for closeness to Allah (قربه الی الله)".

Article ۶۴

It is not necessary to utter the intention but it is enough to have this intention in the heart, but it is better to express the intention by word adding this to the internal intention.

Article ۶۵

The purpose of intending for closeness to Allah is intending to satisfy Allah and being close to his pure essence. The pilgrim should have the intention of performing the rites of Umrah or Hajj in that state and it is better to define from the beginning that he/she has the intention of performing Umrah or Hajj. For example "Hajjat al-Islam" which means obligatory Hajj because of gaining the ability of performing Hajj or "Mustahab Hajj" or "Hajj of Nazr" or "Hajj by proxy", but it is also permitted to make intention for Ihram intending to define the type of act later.

Article ۶۶

If after making intention of Ihram, and prohibiting himself/herself from the acts which are Haraam for Muhrim, the pilgrims intends to perform some of those acts (for example, he/she is in travel at that moment and is sitting under the roof of car or airplane unnecessarily), then it is not free of problem for his/her Ihram.

Article ۶۷

Knowing the details of Haraam acts is not necessary and it is enough to know them as a whole.

Article ۶۸

Second: Saying Labbayk

It is obligatory to say the "quadruple Labbayks" during Ihram with correct Arabic accent and it should be as follows as obligatory precaution:

لَبّیْکَاللّهُمَّ لَبَّیْکَ، لَبَّیْکَ لا شَریکَ لَکَ لَبَّیْکَ، اِنَّالْحَمْدَ و النِّعْمَهَ

p: ۲۴

لَکَ وَ الْم_ُلْکَ، لا شَریکَ لَکَ.

Allah! I comply (and obey) you, again I comply to you, and one more time I obey you, there is no partner for you, I comply to you, solely you deserve all praise and grace and sovereignty are exclusive to you, there is no partner for you!"

It is better to abstain adding other expressions, except those that will be mentioned in Mustahab acts later.

Article ۶۹

If the pilgrim cannot express these word with correct Arabic accent, it is enough that another person says them articulately for him/her and the pilgrim recites them after that person, and if he/she cannot pronounce correctly he/she should say as much as he/she can and express also its meaning as a precaution and a person who has the ability of pronouncing correctly, can say the words in behalf of that pilgrim, too.

Article ۷۰

It is obligatory to say Labbayk during Ihram only once (in the way that mentioned before) and after that it is Mustahab to repeat that in different conditions as much as possible. E.g. while getting in and leaving a car, passing low and high lands, after awakening and after prayers It is better that men recite these words with a loud voice.

Article ۷۱

It is obligatory that the pilgrim recites Labbayk when he/she sees the houses of Mecca during Ihram of Umrah al-Tamattu', and at the noon of the day of Arafa during Ihram of Hajj, and at the time of seeing Kaa'ba in Umrah al-Mufradah. If the pilgrim has gone out

of Mecca for Ihram, and if he/she is coming to Mecca from out of the city should stop .and say Labbayk when he/she is entering the region of Haram

Article ۷۲

A pilgrim that is unable to speak, can point with his/her hand instead of saying "Labbayk" and moves his/her tongue as normal and it is better that another person .says Labbayk in behalf of that pilgrim, but it is not obligatory

Article ۷۳

Children also can become Muhrim for Umrah or Hajj, and if they can distinguish between good and evil they can say "Labbayk" with the intention (Niyyah), and if they do cannot differentiate, then a person makes the intention and says Labbayk on behalf of them .Whenever a person is unconscious in Miqat, it is possible to make the .intention and say Labbayk on behalf of him/her

Article ۷۴

Twenty-five acts, which are Haraam for Muhrim, are not Haraam for him/her before saying "Labbayk" even if he/she has made the intention and has worn the clothing of Ihram. Therefore, there is no punishment if the pilgrim performs one of the acts that are Haraam for Muhrim before saying Labbayk; in fact, "Labbayk" is like "Allahu Akbar" at the beginning of the prayer that a Muhrim does not enter the state of prayer before saying that, and whenever a pilgrim has doubt that if he/she has said ."Labbayk" or not, nothing is also Haraam for him from the prohibited acts of a Muhrim

Article ۷۵

Whenever a pilgrim is in Miqat and has doubt that if he/she has said Labbayk

or not, then he/she should say the Labbayk. And if he/she has passed Miqat then he/she can return to Miqat and say it as a precaution. If it is not possible to return, then he/she should say it in that place, but if the pilgrim do not know that if he/she has said Labbayk correctly or not, then he/she should consider it as correct and his/her .Ihram is correct

Article ۷۶

Third: Wearing Ihram Clothing

It is obligatory for a person who wants to wear Ihram, to remove all clothes which are Haraam for Muhrim, and then wear the two clothes of Ihram. Wrap one of them around the waist (that is called "Izar") and put another one on the shoulder like Aba (that is called "Rida'"); this ruling is exclusive to men and it is not necessary for women .to wear these two parts of clothing beneath or over their own clothes

Article ۷۷

It is an obligatory precaution that clothing of Ihram and the way of wearing be as it is common. This means that the pilgrim should wrap the loincloth (Izar) in the way that at least it covers the body from the belly to the knees and puts Rida' on the shoulder in a way that it covers the rest of the body. There is no condition about the quality or .color of the Ihram clothing, but it should not be sewn

Article ۷۸

It is an obligatory precaution to wear Ihram clothing before making intention and .saying Labbayk

Article ۷۹

It is an obligatory precaution not to tie a loincloth around

the neck (but tying it around the waist has no problem) and the best way is to tie a belt .over the Izar

Tying two sides of Rida', also fastening that by a pin, or putting a piece of stone in one side and fastening that to the other side with a string (as it is common among some of .Hajjis) is no problem, although it is better to renounce these acts

Article ۸۰

If a pilgrim wears Ihram while he/she has a shirt or other common cloth on because of ignorance or forgetfulness, then his/her Ihram is correct, but he/she should immediately remove that cloth and wear only Ihram clothing, and if this act has been performed deliberately, then after removing the clothes it is a precaution to make the .intention and say Labbayk again

Article ۸۱

Whenever a pilgrim puts on a shirt after wearing Ihram clothing because of ignorance or forgetfulness, then he/she should remove that cloth from the bottom and if it is not .possible he/she should tear the clothe and remove it

Article ۸۲

It is not obligatory to have Ihram clothing on all the time and the pilgrim can remove .that for washing or changing or any other purposes

Article ۸۳

Whenever a pilgrim is ill and cannot take off his/her common clothes in Miqat, it is enough to make the intention of Ihram and say Labbayk, and if it is possible for him/her to remove his/her common clothes temporarily he/she should do it and wear Ihram clothing. And after that if it is not possible to

continue with that clothing he/she can wear his/her common clothes, and if this act was not possible in Miqat and after a while his/her health conditions got better for wearing Ihram clothing, it is an obligatory precaution to return to Miqat (if he/she can) and wears Ihram again, but if it was not possible to return to Miqat he/she should change the clothes in that place, but renewing Ihram is not necessary.

Article ۸۴

Wearing more than two parts of Ihram clothing for preventing from cold or heat or other than that has no problem.

Article ۸۵

All things, which are the conditions of prayer clothing, are also the conditions of Ihram clothing, therefore Ihram clothing should be clean and not being from the parts of Haraam-meat animals or pure silk or interwoven with gold (there is no difference between men and women in this ruling as obligatory precaution, although men and women have difference in the matter of wearing silk and gold-interwoven fabrics during prayer).

The cases that impurity (being Najis) of the clothing for prayer has been forgiven, also implies on Ihram clothing.

Article ۸۶

Izar loincloth should not be see-through and it is a precaution that Rida' should be either in this way.

Article ۸۷

Whenever the Ihram clothing becomes Najis, the pilgrim should wash that, and if it is not possible he will do it whenever it is possible (If Rida' becomes Najis the pilgrim can remove it temporarily).

Acts that are Haraam in the state of Ihram

Article ۸۸

When a pilgrim becomes Muhrim the following acts are Haraam for him/her to do and some of them have

atonement. Some of the Faqihs have mentioned them as twenty-five items, but we believe that some of them are Makrooh (disliked) that its explanation will be .mentioned later

:These acts are as follows

(Wearing sewed clothing (for men -۱

(Wearing a thing which covers all top of the foot (for men -۲

(Covering the head (for men -۳

(Covering the face (for women -۴

Wearing ornaments -۵

Applying mascara and kohl -۶

Looking at the mirror -۷

Using fragrance -۸

Applying oils on the body -۹

Cutting the nails -۱۰

(Going under the shade during travel (for men -۱۱

Removing hair from the body -۱۲

Performing marriage -۱۳

Looking at spouse with sexual desire -۱۴

Touching -۱۵

Kissing -۱۶

Performing sexual intercourse -۱۷

Masturbating -۱۸

Killing insects -۱۹

Extracting tooth and blood from the body -۲۱ ۲۰

Telling lies -۲۲

Disputing -۲۳

Hunting desert animals -۲۴

Carrying weapons -۲۵

.Explanation of these rulings will be cleared in later articles

Wearing Sewed Clothing .۱

point

Wearing clothes like shirt, cassock, trousers and underclothes are Haraam for men in the state of Ihram. And it is an obligatory precaution to abstain from wearing any sewn clothes, woven clothes and clothes that their parts are attached to each other or have made been made like and are in the form of shirt, overcoat, trousers etc., even if it is not sewn and needle and thread have not been used in making them, it is a .precaution to abstain from wearing all these clothes

Article ۸۹

There is no difference between large or small in sewn clothes. However pulling blankets, which their edges have been sewn, over shoulders for protection from cold and such, or pulling

that over the body (on the condition that pilgrim does not cover his/her head with that) has no problem, also it has no problem if the edges of Ihram clothing have been sewn .although renouncing is a precaution

Article ۹۰

Wearing a coin bag on the waist has no problem although it is sewn (coin bag is a little bag for carrying cash, coins). Also wearing a belt over Ihram clothing has no problem if it is sewn or not. Also wearing a wraparound even if it has made from a sewn fabric or not, but in all these cases it is Mustahab precaution that all clothing must not to be .sewn

Article ۹۱

Wearing a truss has no problem even if it is sewn, also carrying sewn bags which pilgrims carry on their shoulders or necks and place their needed objects in them has .no problem, and there is no problem if they are sewn, too

Article ۹۲

As we said before, it is an obligatory precaution that the pilgrim does not tie loincloth around the neck, but tying that around the waist, especially when it is needed, also tying Rida' around or using a pin for fixing the position of Rida' or Izar has no problem, but it is better to renounce that acts. The method, which is common among some of Hajjis, of putting a piece of stone on one side of clothing and fastening it with a rubber .strap or a string to another side is also permitted

Article ۹۳

Wearing all kinds of sewn clothing is permitted

.for women, except gloves, which are not permitted to wear

Article ۹۴

The atonement of wearing sewn clothing in cases of necessity is a sheep, but if this .act is performed because of ignorance or forgetfulness, then it has no atonement

(Wearing a thing which covers all top of the foot (shoes and socks.۲

Article ۹۵

Wearing shoes, which covers both the top of the feet like boots and also wearing socks in the state of Ihram is not permitted, even if they cover the shank or not. But if they cover a part of top of the feet, like straps of sandals and shoes (that a part of the top of the feet are shown by wearing them) are permitted. This ruling is exclusive for .men and wearing socks and shoes has no problem for women

Article ۹۶

If the towel of Ihram is long and covers the top of the foot, or the pilgrim for example .puts a hot towel on the foot for reducing the pain, then these have no problem

Article ۹۷

Whenever a man wears socks or shoes in the case of necessity or deliberately, this act has no atonement and obligatory precaution is to shear the topside of the shoe if .the pilgrim forced to wear socks or shoes

Covering the Head for Men .۳

Article ۹۸

Covering all of the head in the state of Ihram is Haraam for Muhrim men, and the obligatory precaution is that they do not cover even a part of the head. But covering the head with hands or with a pillow during sleep is permitted. Also putting the strap of bag on the head is permitted. Covering

.the face is permitted for men

Article ٩٩

.It is an obligatory precaution not to cover the ears, too

Article ١٠٠

Tying a handkerchief around the head because of headache has no problem, also drying the head with handkerchief or towel is permitted on condition that the pilgrim .does not cover the head with that

Article ١٠١

Whenever a Muhrim forgets and covers the head, it is Mustahab to say Labbayk again .but it is not obligatory

Article ١٠٢

It is an obligatory precaution not to cover the head with "mud" or "henna" etc. or .putting something like a basket on the head

Article ١٠٣

A Muhrim is not permitted to sink his/her head into the water, even if the rest of the body is out of the water, but pouring water on the head for Ghusl or other purposes and taking a shower is permitted; but a Muhrim should not sink his head into the .water in the bathtub

Article ١٠٤

The atonement of covering the head is one sheep for men as an obligatory .precaution, but in case of ignorance or forgetfulness there is no atonement

Covering the face for Women .۴

Article ١٠۵

Covering the face is not permitted for women in the state of Ihram; even it is with a

mask, fan or any other thing. The obligatory precaution is not to cover the face with .mud or such like that

Article ١٠۶

Covering a part of the face in the way that is not called mask is not Haraam, also covering the face during sleep or putting the face on the pillow or covering it by hands .are permitted

Article ١٠٧

It is permitted that a

woman pulls her veil down in the way that it shades half or all of her face, even if it sticks to the face or not. But the obligatory precaution is to perform this act only when she wants to cover herself from men and keeps her face open in other conditions (the round of the face can be shown in other than in the state of Ihram).

Article ۱۰۸

The atonement of covering the face is one sheep for women as obligatory precaution.

۵. Wearing Ornaments

Article ۱۰۹

It is not permitted that men wear ornamental rings. Rings, which are used for blessings, are not a problem. Therefore, the pilgrim should abstain from wearing ornamental rings, even if they are used for ornamental purposes or blessings.

Article ۱۱۰

Wearing ornaments is absolutely Haraam for a woman in the state of Ihram, but ornaments that she normally uses can be worn in the state of Ihram if she hides them.

Article ۱۱۱

Using henna is not permitted for men and women if it has ornamental purposes.

Article ۱۱۲

It is an obligatory precaution that a Muhrim (man or woman) abstain from wearing any other kinds of ornament. He/she should not wear ornamented Ihram clothing of sandals and abstain from any kind of makeup and decoration on the head, face or other parts of the body.

Article ۱۱۳

Coloring the hair has problem for a Muhrim if it is called decorating, even if he/she have not intended for decoration, and if it has no decorating purpose (like using henna for treatment) then there is no problem in doing that. Also

coloring the hair and using henna before Ihram in the way that its effects remain until the time of Ihram has no problem, unless the pilgrim had intended for decoration for Ihram from the beginning.

6. Applying Mascara or Kohl

Article 114

Applying mascara or kohl or black materials or other kinds is Haraam for men and women in the state of Ihram if it is for decorating purposes. If it is not for decorating e.g. for eye treatment, then it has no problem if it is applied in a form other than decoration.

7. Looking at the Mirror

Article 115

It is not permitted for men or women to look at the mirror in the state of Ihram for checking of make up or hair or beard etc.. But it has no problem in other purposes like looking the sides of the car, or observing the tooth or mouth by a physician, or looking at the mirror without seeing his/her own face, or looking at the mirror for seeing the condition of injuries.

Article 116

Looking in the water reflection or a polished or glossy object for checking the condition of the face and hair similar things is Haraam in the state of Ihram.

Article 117

If a Muhrim looks at the mirror involuntarily then there is no problem. However it is better to cover the mirrors of the rooms in which Muhrims are staying there during Hajj in order that they do not look at the mirrors suddenly and involuntarily.

Article 118

Looking into the glass of a window or eyeglasses from which the other side is visible

has

p: ٣٥

.no problem

Using Fragrance .۸

Article ۱۱۹

Using fragrance like perfumes, musk, saffron, rose water and other thing by smelling or rubbing on the body or on clothing, or spraying in the room or eating fragrant foods .are Haraam for Muhrim men and women in the state of Ihram

Article ۱۲۰

Eating fragrant fruits like apples and oranges is not a problem, but it is better to .abstain from smelling their fragrance

Article ۱۲۱

A Muhrim cannot wash himself/herself with aromatic soaps and shampoos, and it is necessary to abstain from putting these things beside the Ihram clothing, which causes them to be fragrant. Hajjis should not put these objects in their sacks of their .Ihram clothing

Article ۱۲۲

Whenever a Muhrim reaches a place where there are pleasant odors present, he/she should put something on the nose in order not to smell the fragrance, unless this act causes him/her strong hardship. But unlike this situation if a Muhrim reaches a place which has an unpleasant odor he/she should not close the nose but can pass that .place quickly

Article ۱۲۳

.Smelling flowers is not permitted for a Muhrim as obligatory precaution

Applying Oils on the Body .۹

Article ۱۲۴

Applying any kind of oil or cream is not permitted for a Muhrim, even if they are fragrant or not. Even applying fragrant oils before Ihram in the way that it's odor remains in the state of Ihram is prohibited. But applying non-fragrance oil and cream .before Ihram is permitted

Article ۱۲۵

Eating greasy food is permitted for a Muhrim, even if it causes the greasiness around .the mouth or hand

Article ۱۲۶

Applying oils or creams for treatment

.on the body is permitted

Cutting the Nails .۱۰

Article ۱۲۷

Cutting the nails of hand or foot, even cutting only one or some of the nails is Haraam for a Muhrim, but if the nail is damaged and its presence causes harm or severe .discomfort then it can be cut

Article ۱۲۸

Whenever cutting the nail occurs because of forgetfulness or ignorance about the matter, then nothing is on the Muhrim, but if it is performed deliberately its atonement is one portion of food (۷۵۰ gr) for each nail and if he/she cuts all of the nails then the atonement is one sheep. If the Muhrim cuts the nails of the hands and feet in one session then the atonement is one sheep, but if this happens in two sessions then the .atonement is two sheep

Article ۱۲۹

There is no difference between cutting the nails by scissors, nail cutter or even by .tooth

Article ۱۳۰

A Muhrim can cut the nail in case of necessity, but it is an obligatory precaution to pay .the same atonement

Article ۱۳۱

Whenever a Muhrim cuts his/her nail according to the fatwa of a person (or a quoting by another person) in the state of Ihram and blood sheds, then paying the atonement of one sheep is obligatory for the person who has issued the fatwa and even if blood .does not shed then, it is still a precaution to pay the atonement

Going under the shade during travel .۱۱

Article ۱۳۲

A Muhrim man should not go under the shade during travel or keep a shade or an umbrella over his head. Therefore traveling on airplane

.or a roofed vehicle is not permitted for a Muhrim man, but it is permitted for women

Article ۱۳۳

Going into a camp or under the roof of stations in middle of the way or in Mecca, Arafat, Mash’ar or Mena has no problem. Also passing roofed markets and tunnels, .which have been made for pedestrians, is permitted

Article ۱۳۴

Whenever a shade no effect on preventing one from sunlight and rain, men are permitted to go under that shade. Therefore Muhrim men can use roofed vehicles or airplane from dawn to sunrise or in full cloudy days, but using a shade on rainy nights .has atonement

Article ۱۳۵

.Passing bridges in the way and staying in the shades of vehicles has no problem

Article ۱۳۶

Ill persons and those whom sunlight harms them severely or is a strong discomfort can use roofed vehicles, but they should pay the atonement (the amount of .(atonement will be mentioned in the next article

Article ۱۳۷

Whenever a Muhrim goes under the shade because of ignorance or forgetfulness then there is no atonement on him, but if it has been done deliberately or according to a necessity, then it has atonement and the amount of the atonement is one sheep for each Ihram, meaning that one sheep is obligatory for the whole Ihram of Umrah and .one sheep for the whole Ihram of Hajj

Article ۱۳۸

It is better to perform Zebh (ritual slaughter) for atonement of Umrah in Mecca and those related to Hajj in Mena, but it is permitted to delay this act and perform it in the

.homeland

p: ۳۸

If it is hard to find people who deserve the food, it is better to perform this act in the .homeland, but Hajjis should be aware not to forget it

Article ۱۳۹

A Sheep of atonement should be used completely by poor persons and Hajji can use .none of that

Removing hair from the body .۱۲

Article ۱۴۰

A Muhrim should not remove hair from the his/her body, even if it is performed by shaving, scissoring or removing by any other means, even if a Muhrim can do it by himself/herself or forcing another person to do that. Removing even one hair from the body is not permitted and there is no difference between the parts of limbs of the .body

Article ۱۴۱

If a Muhrim knows that combing causes hair removal then it is not permitted to comb the hair of head or face, and it is a precaution that the Muhrim abstains from combing hair in the state of Ihram. Also a Muhrim should be aware that no hair is to be .removed by scratching

Article ۱۴۲

Whenever hair causes illness or severe discomfort, it is permitted to remove it but it .has atonement and the amount of that will be mentioned in the next article

Article ۱۴۳

Whenever a Muhrim shaves the hair of the head or both armpits of one of them deliberately, then the atonement of that is one sheep, but if he/she shaves his head because of a necessity then he/she has the choice of one sheep, three days of fasting or feeding six poor persons by giving each of them two portion

of food (approximately one and a half kilogram). It is an obligatory precaution to pay the same atonement for removing the hairs of the armpit, but if the Muhrim removes a part or some of the hairs of the head, the face or beneath the chin, then feeding .only one needy person is enough

Article ۱۴۴

There is no atonement if a Muhrim removes a hair because of ignorance about the matter or forgetfulness, and whenever Muhrim rubs the hand on the body during Ghusl or ablution for prayer and hair is removed in this way then also there is nothing on him/her, but if he/she rubs the hand on the face and head or the body without any purpose, and hair is removed in this way, then it is an obligatory precaution to give .some food to a needy person

Article ۱۴۵

A Muhrim cannot remove hair from the body of another person, even if that person is in the state of Ihram or not, and even if it is performed by razor or scissor or any other instrument (but it has no atonement). Therefore people cannot shave others' heads or faces in Mena when they are exiting from the state of Ihram, but they should exit .from the state of Ihram first and then perform that act

Performing Marriage .۱۳

Article ۱۴۶

Performing marriage is not permitted for a Muhrim in the state of Ihram, even if he recites the marriage statement or deputizes another person to do that Even if the ,marriage is performed permanently or temporarily

marriage is invalidated in this way. If he knows about the prohibitions and stills .perform the marriage, then that woman will be Haraam for him forever

It is also not permitted that a Muhrim recites the statement of marriage for another person, even if that person is in the state of Ihram or not and in this way marriage of that person is also invalidated, but that woman does not become Haraam forever, .and in none of these cases, the atonement is obligatory

Article ۱۴۷

It is not permitted for a Muhrim to attend a marriage ceremony as the witness, also (as obligatory precaution) it is not permitted to testify a marriage, or propose for .himself or another person

Looking, Touching Kissing .۱۶ ۱۵ ,۱۴

Article ۱۴۸

It is not permitted for Muhrim to look his/her spouse with sexual desire, or place the hand on his/her body or kiss him/her; however looking and touching without the intention of pleasure has no problem and it is a precaution to renounce kissing without .sexual desire

Article ۱۴۹

Whenever a Muhrim looks his/her spouse or touch him/her should pay the atonement of one sheep, and if this act causes an ejaculation then the obligatory precaution is to pay one camel and if he/she kiss his/her spouse with sexual desire then the .atonement is one camel, even if ejaculation happens or not

Sexual Intercourse .۱۷

Article ۱۵۰

Sexual intercourse with a spouse is Haraam in the state of Ihram and this matter has :three types

Whenever Muhrim performs sexual intercourse with his/her spouse deliberately in -۱ the Ihram of Hajj before staying at

p: ۴۱

Mash'ar al-Haraam then his/her Hajj is corrupted, but it should be completed and retaken the following year. The atonement of this is one camel, and that man and woman should separate from each other (as an obligatory precaution) until the end of Hajj rituals or a third person accompanies them, and the next year they should also .separate when they reach that place

The ruling is the same for woman if she does it with free will, knowledge and deliberately, but if her husband forces her to do, then there is no atonement on her and her husband should pay twice the atonement. If they perform this act after Wuquf in Mash'ar al-Haram and before Tawaf of Nisa' then their Hajj is correct, but .they have performed a sin and should pay the atonement of one camel

Whenever sexual intercourse is performed in Umrah al-Tamattu', one camel is the -۲ atonement as an obligatory precaution, but Umrah is correct, even if it has performed before Sa'y of Safa and Marwah or before Taqsir and exiting from Ihram, but the Mustahab precaution is that if this has performed before Sa'y, then one should finish Umrah if it is possible and retake it later and if this is not possible, then one has to .perform Hajj al-Tamattu' the next year

Whenever this act is performed in Umrah al-Mufradah before finishing Sa'y of Safa -۳ and Marwah, then the Umrah is invalidated and the atonement is one camel, and the obligatory precaution is to finish Umrah

and wait for one month, then Muhrim goes to one of Miqats, wears Ihram again, and retakes Umrah al-Mufradah. There is no difference between obligatory and Mustahab Umrah, but if it was after Tawaf and Sa'y (and before Taqsir) Umrah is not .invalidated

Article ۱۵۱

Whenever a Muhrim performs sexual intercourse with his/her spouse because of forgetfulness, carelessness or ignorance about the matter, then it does not harm .his/her Hajj or Umrah and there is no atonement for that

Article ۱۵۲

If a man has a sexual relation with his wife without intercourse, then he should pay the atonement of one camel, but it is not necessary to retake Hajj in the next year, the ruling is the same for woman and in the case of Ikrah (duress), this is like past .articles

Article ۱۵۳

Atonement is one camel in all the above cases as obligatory precaution, and there is no difference between temporary or permanent spouse, also anal and vaginal .intercourses are the same in this ruling

Article ۱۵۴

The above rulings are the same in obligatory and Mustahab Hajj and Hajj by proxy, but in the case of performing this act proxy has the right of leasehold, but he/she .(should act to the duties above (all these are in the case of performing deliberately

Masturbation .۱۸

Article ۱۵۵

Whenever a Muhrim plays with his sexual organ and semen comes out, the ruling of that is the ruling of a man who has performed sexual intercourse with a woman which has been mentioned in past articles. If semen comes of because of playing with

his wife or looking or visualizing such scenes, then atonement is not obligatory for him, but the obligatory precaution is that it has all rulings of intercourse which has .been mentioned in past articles

Killing Insects .۱۹

Article ۱۵۶

It is an obligatory precaution that a Muhrim does not kill insects like mosquitoes, flies, cootiea etc, even if they are on his/her body or clothes or not, and does not kill any moving creature, unless they cause him/her annoyance or if they are malefic and dangerous like snake, scorpion etc. An obligatory precaution is that the Muhrim does not fling the aforesaid insects from the body, and if he/she has done it involuntarily, .then he/she should give some food to a poor person

Extracting blood from the body .۲۰

Article ۱۵۷

Extracting blood from the body even it is done by phlebotomy, surgery, brushing or scratching in the way that blood extracted from the body, in other than the cases of necessity is Makrooh (disliked) and because some of Faqihs have consider it as Haraam, then the Mustahab precaution is to renounce that. It is even better to abstain from giving blood by today's methods in the state of Ihram, except in cases of .necessity and for saving the life of a Muslim

Tooth extraction .۲۱

Article ۱۵۸

The ruling for tooth extraction is that if it causes bleeding then as the same as past article, it means that this act is Makrooh. But if does not cause bleeding then it is not a .problem, although Mustahab precaution is to renounce that

Telling Lies, Insulting and Priding .۲۲

Article ۱۵۹

Lying and

p: ۴۴

insulting are Haraam in any condition, but these are inhibited especially in the state of Ihram, it means these are from the act of which a Muhrim should renounce in performing them. It is an obligatory precaution to abstain from expressing the superiority of himself/herself to others or expressing the weakness of others against himself/herself, and these three acts have been collected in the term "Fosuq" ;according to some Hadees quoted from the infallibles (a.s.) in the holy verse

فَلا رَفَثَ وَ لا فُسُوقَ وَ لا جِدالَ فی الْحَجّ

(Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. (۲:۱۹۷

Thus whenever a Muhrim perform these acts, he/she has done wrong but the Ihram is not invalidated, and the atonement of that is Istighfar (asking forgiveness from Allah). It is better than a person abstain from saying anything bad, evil and .incompatible to the soul of Hajj and say nothing other than good words

Disputing and Fighting .۲۳

Article ۱۶۰

Dispute" is prohibited in the state of Ihram as it is mentioned in the verse above, and" here the purpose of "Dispute" is that swearing to Allah from enmity and hatred of it means that "Yes, I swear "بَلی وَ الله" another person for proving a matter and saying which means "No, I swear Allah that "لا وَ الله" Allah that the matter is like this", or saying the matter is not like this" and there is no difference between Arabic, Persian or any other languages, any expression which has this meaning is Haraam to say

.in the state of Ihram

Article ۱۶۱

True or false swearing is the same in this ruling, but if it is false then it's atonement is one sheep at the first time, and if it is true and it is repeated three times, then the atonement is one sheep. But there is no atonement for saying less than three times, .although it is an illegal act and a Muhrim should ask forgiveness from Allah

Article ۱۶۲

It is better that a Muhrim abstains from any kind of dispute, debate and enmity in the state of Ihram, although it performs without swearing statements which has been said before, but expressing hatred and disgust and avoidance of enemies of Islam .does not only harm the Ihram, but it is one of the duties of Muslims against infidels

Article ۱۶۳

Whenever a Muhrim says "I swear to Allah that do not perform this act" because of kindness (not because of enmity) or says that "I swear to Allah to let me do it for you" .then this is not Haraam and has not atonement

Huting desert animals .۲۴

Article ۱۶۴

Hunting desert animals or slaughtering them is Haraam in the state of Ihram, also hunting of birds is Haraam in this state and there is no difference that a Muhrim hunts alone or with the help of the others. Also pointing and referring the animal to the hunter, or tying and keeping the animal or eating the meat of a hunted animal (although another person has hunted or the Muhrim has hunted that animal before Ihram) are

.Haraam

Article ۱۶۵

Killing grasshoppers is not permitted for a Muhrim, therefore if he/she is passing a way in which there are grasshoppers, then he/she should change his/her way if it is possible, and if it is not he/she should be aware not to trample them. But it has no problem in inevitable case or if it causes strong hardness and discomfort, also the killing of harmful animals like snakes, scorpions and ferocious animals is permitted .when they cause danger

Article ۱۶۶

Zebh of livestock and farm animals like cow, sheep and camel has no problem in the .state of Ihram

Article ۱۶۷

.Hunting sea animals is permitted for Muhrim

Article ۱۶۸

A specific atonement had been defined for killing any desert animals. But because today this act is not common, we abstain from mentioning that matter in order not to .lengthen the discussion

Carrying weapons .۲۵

Article ۱۶۹

A Muhrim should not carry weapons with himself/herself even if they are cold weapons or firearms, but it is a precaution not to use defensive weapons like shield etc. But in the cases of necessity, danger and fear from thieves, ferocious animals and .enemies, using any necessary weapon is permitted

Article ۱۷۰

The thing, which is Haraam, is to carry the weapon like having a sword on the waist or

having a gun on the shoulder or carrying it by hand. But if these are placed in the house, tent or trunk of a car of a Muhrim then it does not harm his/her Ihram although it is a mustahab precaution to abstain from that except in the

.case of necessity

Article ۱۷۱

Whenever a Muhrim carries a weapon deliberately, then the atonement of this act is one sheep as a precaution.

Atonements of Ihram .۲۶

Article ۱۷۲

:Atonements of Ihram are as follows

Atonement of wearing a sewn dress deliberately or necessity is one sheep and it -۱ has no atonement if it is performed because of ignorance or forgetfulness.

Wearing a shoe that covers the entire top of the foot and wearing socks is not -۲ permitted for men, but it has no atonement even if it is performed deliberately.

Atonement of covering the head deliberately is one sheep for men as obligatory -۳ precaution; it has no atonement in the case of ignorance or forgetfulness.

.Atonement of covering the face is one sheep for women as a Mustahab precaution -۴

Atonement for cutting one of the nails deliberately is one portion of food -۵ (approximately ۷۵۰ gram) and if a Muhrim cuts all the nails of both hands or the nails of hands and feet in one session, then the atonement is one sheep. But if a Muhrim cuts the nails of hands in one session and feet in another session then the atonement is two sheep, and there is no atonement in the cases of forgetfulness and in the cases of necessity it is obligatory precaution to pay the same atonement.

Atonement of going under the shade deliberately or in the case of necessity is one -۶ sheep for each Ihram; it means that one sheep is for Ihram of Umrah and one sheep for Ihram of Hajj

and there is no atonement for involuntary cases or the cases of forgetfulness and .ignorance

Atonement of shaving the hair of the head or armpits (both or one of them) – ۷ deliberately is one sheep, but a Muhrim can choose from one sheep, three days of fasting or feeding six needy persons (two portion of food for each) for shaving the head in case of necessity, and it is an obligatory precaution to pay the same atonement for removing hair of armpits; but the atonement of removing some hair of the head, face, beneath the chin or armpit is feeding one poor person. But there is no .atonement for cases of ignorance about the matter or forgetfulness

Performing marriage for a Muhrim himself/herself or reciting the marriage – ۸ .statement for the others have no atonements

Whenever a Muhrim looks or touches his/her spouse with sexual desire, then –۱۱ ۱۰ ۹ the atonement is one sheep, and if ejaculation occurs by this act then the obligatory precaution is to pay the atonement of one camel and if a Muhrim kisses his/her .spouse then one camel is obligatory even if ejaculation occurs or not

Atonement of sexual intercourse is of different types, which has been mentioned –۱۲ .”in articles “۱۵۰, ۱۵۱, ۱۵۲ ۱۵۳

.Atonement of masturbation is like sexual intercourse –۱۳

Atonement if killing insects is some food as obligatory precaution, even if it is – ۱۴ .performed deliberately or not

Atonement of lying, insulting and priding is Istighfar (asking forgiveness from – ۱۵ (Allah

Atonement of false swearing –۱۶

for the first time is one sheep, and if it is true then atonement is one sheep if it is said .three times, and there is no atonement for less than three times

Atonement of carrying weapon/s deliberately is one sheep as obligatory – ۱۷ .precaution

.Atonement of using fragrance is one sheep as obligatory precaution –۱۸

Applying kohl has no atonement, unless it has a fragrance that in this case it has –۱۹ .the atonement of using fragrance

Looking at the mirror has no atonement, but it is Mustahab to say Labbayk after –۲۰ .looking at the mirror

.Wearing ornaments is Haraam but does not have atonement –۲۱

If there is fragrance in applying oil on the body, then the atonement is one sheep, –۲۲ .although it is performed because of necessity

.Extracting blood from the body has no atonement –۲۳

.Atonement of tooth extraction is one sheep as Mustahab precaution –۲۴

.There is no atonement for cutting the plants of Haram, except Istighfar –۲۵

Tawaf

Article ۱۷۳

Second obligatory act of Umrah is Tawaf; Tawaf is circumambulating the house of Allah (seven rounds) and it is obligatory in both Umrah and Hajj (one time in Umrah .(and two times in Hajj

Article ۱۷۴

point

:There are five acts in Tawaf that should be done

(First: “Niyyah” (intention

Because Tawaf is one of the worships and it is not correct if done without the .intention of closeness to Allah

”Second: “Purity of Hadath

That means having ablution and being pure of Janabah (sexual intercourse or discharge of semen) and menstruation and Nifas (lochia) , and this should be considered for obligatory Tawaf and Taharah

p: ۵۰

purity). However it is not the condition for Mustahab Tawaf, although it is better to be pure and if a person is in the state of Janabah and has forgotten that, then his/her Mustahab Tawaf is correct, but if the person is aware, then Tawaf is not correct, because it is Haraam that a person to be in Masjid al-Haraam in the state of Janabah.

Article ۱۷۵

Whenever a person does not have access to water or using water could be harmful for him/her, then this person can perform Tayammum (dry ablution) instead, even if it is Tayammum instead of Ghusl (full ablution) or ablution for prayer, and performs Tawaf after that.

Article ۱۷۶

Whenever a woman is in her menstruation period and cannot perform Tawaf and the prayer of Tawaf with purity before Wuquf in Arafat, then she should return to Hajj al-Ifrad and after completing Hajj, she should perform Umrah al-Mufradah with purity, even if menstruation occurs before Ihram or after that, and the ruling for woman after childbirth is the same. But women can delay menstruation by using pills and perform Tawaf of Hajj and Umrah.

Article ۱۷۷

Whenever a person is performing Tawaf and his/her ablution becomes invalidated then this person should renew the ablution and return to the tawaf. If the person has passed four rounds then he/she can continue, and if it was less than four rounds then Tawaf should be performed again, and if menstruation occurs for a woman during Tawaf, the ruling is the same after getting pure.

Article ۱۷۸

If a person leaves

an obligatory Tawaf because of necessity for himself/herself or one of religious .brothers or sisters then he/she should act according to the past article

Article ١٧٩

If a person gets ill during Tawaf in the way that cannot continue and complete Tawaf, he/she can leave Tawaf and if four rounds has been completed then he/she performs the rest and if was less than four rounds then Tawaf should be performed again, and if illness continues and the person cannot continue by himself/herself, then some persons can carry him/her for performing Tawaf and if it is not also possible, then the .person should take a proxy for performing Tawaf

Article ١٨٠

Whenever a person leaves a Mustahab Tawaf (even for a necessary reason or not), then he/she can continue from the place that he/she has been, if the person has .performed four rounds or not

Article ١٨١

point

Sitting has no problem, during Tawaf, for removing tiredness, but it is obligatory precaution to observe the conventional sequence (it means to perform Tawaf without .(long pauses and in sequential rounds

.Third: Taharah from impurities

Article ١٨٢

The body and clothes of a person who performs Tawaf should be pure of any impurities in both obligatory and Mustahab Tawaf, even some of impurities which has been forgiven for prayer (like blood spot smaller than a one dirham coin) should not be on the body or clothes of the person during Tawaf, but if washing the blood of .injuries causes strong discomfort, then Tawaf could be performed with that

Article ١٨٣

There is no problem if small parts of clothes (like socks, hat and

.coins bag which are not enough for covering private parts) are impure

Article ۱۸۴

point

In the condition that a person does not know that the body or clothes are impure or he/she knew that but has forgotten, and finds out after Tawaf, his/her Tawaf is correct. However if he/she finds out during Tawaf, then clothes should be changed and if there is no clean and pure cloth available then clothes or the body should be washed in order to be pure and Tawaf should be continued from the place and this .Tawaf is correct, even it has been paused before the completion of fourth round

.Fourth: Circumcision

Article ۱۸۵

Tawaf of an uncircumcised man is not correct and an obligatory precaution is that .children should be also circumcised for performing Tawaf

Article ۱۸۶

Whenever a person performs Tawaf without circumcision, deliberately or because of .ignorance or forgetfulness, then his Tawaf is invalidated

Article ۱۸۷

point

Whenever an adult has not been circumcised and gains the ability of performing Hajj (like people who are newly converted), should perform Hajj in that year if he can be circumcised. But if he cannot do it, then he should delay his Hajj until he is circumcised, and if circumcision is harmful for him, then he should perform Hajj in that condition (but it is Mustahab precaution to take a proxy for performing Tawaf in behalf of him .(adding to his own Tawaf

.Fifth: covering the private parts

Article ۱۸۸

Covering the private parts is obligatory for performing of Tawaf and it is necessary for him/her to cover his/her body in the way that not to be called

p: ۵۳

.naked

Article ١٨٩

Point

It is an obligatory precaution to observe all condition of clothes of a performer of .prayer for Tawaf

Article ١٩٠

:Seven things are obligatory in Tawaf

First and Second

Tawaf should be begun from al-Hajar al-Aswad (the black stone) and should finish at al-Hajar al-Aswad. It is enough that beginning and finishing is accepted by the normal place from al-Hajar al-Aswad, and it is not necessary to notice in part of body to be parallel to the parts of al-Hajar al-Aswad, but it is obligatory precaution to start Tawaf a little before al-Hajar al-Aswad and finish it a little after al-Hajar al-Aswad in order to .be sure about performing seven complete rounds

Third

It is obligatory to perform Tawaf in the way that the Kaa'ba is at the left side of the body as is common among Muslims, and Tawaf on the upper levels of Masjid al-.Haraam is not free of problem in other than the cases of necessity

Obligatory acts of Tawaf

Article ١٩١

point

It is not necessary that the left shoulder always be parallel to the Kaa'ba and it is enough if the pilgrim circumambulates normally. If sometimes he/she faces Ka'ba and then continues the round it has no problem, and it is not necessary to perform the thing which others do that is the left shoulder should always be parallel to Ka'ba (even

when they reach Hijr Ismael).This act has no necessity of performance, and even if it is vilified, their Tawaf has problem. It is better that they have the presence of heart (getting rid of all secular

problem and only think of Allah) and pray to Allah and circumambulate Ka'ba like other Muslims instead of these unnecessary observations about the left shoulder to be .always parallel to Ka'ba

Fourth

It is obligatory to include Hijr Ismael into Tawaf, which means to perform Tawaf of Hijr Ismael from outside and if someone performs Hijr Ismael from inside then he/she should not count that round and begin from al-Hajar al-Aswad (but because in these cases returning back is not possible because of congestion of people, then it is better that performer continues with other people and completes that round without intention and when he/she reaches al-Hajar al-Aswad makes intention and begin the .(next round

Fifth

Tawaf should be performed out of the house of Ka'ba. Tawaf inside Ka'ba is not permitted. Also it is not permitted to perform Tawaf on that part of side of Ka'ba which is called Shadherwan (although today Shadherwan has been made in the way that practically Tawaf is not possible on that) and it is not permitted to go on the wall .of "Hijr Ismael" and perform Tawaf

Article ۱۹۲

Putting the hand on the wall of Ka'ba or the wall of Hijr Ismael or on the al-Hajar al-Aswad does not harm Tawaf, but the Mustahab precaution is to abstain from putting .the hands on the wall of Ka'ba on the side which Shadherwan is placed

Article ۱۹۳

If a person enters the Ka'ba during Tawaf then his/her Tawaf is invalidated and he should redo it, and whenever one performs Tawaf from inside of

Hijr Ismael then that round should be performed again from al-Hajar al-Aswad is, as has been said before. But if someone performs on the wall of Hijr Ismael or .Shadherwan then only that distance should be retaken

Article ۱۹۴

point

Whenever one leaves Tawaf deliberately but does not go out of the mosque and returns before that sequence is completed and continues from the place that he/she .had left, then this Tawaf is correct

Sixth

It is famous among Faqihs that Tawaf should be performed in the distance between the Maqam Ibrahim and the house of Ka'ba (it is less than thirteen meters) and this .distance should be observed from each side

Therefore, the Tawaf zone is less than three and a half meters in the side of Hijr Ismael, because the size of Hijr Ismael is ten meters and it subtracts from the whole .distance

But it was so much better that Tawaf could be performed in all parts of Masjid al-Haraam although it is better to observe the precaution. It means that if performing Tawaf in the defined distance is not hard then the Muhrim does not go out of that zone; and performing Tawaf in upper levels is not free of problem in other than .necessary cases

Seventh

Sequence is one of the conditions of Tawaf; it means that the performer should circumambulate seven complete rounds around the house of Ka'ba. Less than seven rounds is not enough, but as we said before, sequence is not one of the condition of a .supererogatory Tawaf

Article ۱۹۵

Whenever the time of

p: ۵۶

obligatory or supererogatory "Vitr" prayer comes during obligatory Tawaf, then the performer can leave Tawaf, perform the prayer and then return and continue the rest of Tawaf, only if it is before the completion of four rounds or after that.

Rulings of Tawaf

Article ۱۹۶

Increasing or reducing the number of rounds of Tawaf is not permitted. If a person adds something to seven rounds deliberately, then his/her Tawaf is invalidated, and if a person reduces obligatory Tawaf deliberately, he/she can return and continue if the sequence has not been passed, unless Tawaf is invalidated and should be performed from the beginning.

Article ۱۹۷

If a person leaves obligatory Tawaf incomplete involuntarily or because of ignorance, he/she can return and complete Tawaf if four rounds have been completed before (if sequence has been passed or not) and if four rounds have not been completed before, then the performer can complete them, unless he/she should start from the beginning.

Article ۱۹۸

Conditions for the person who leaves "Tawaf of Umrah al-Tamattu'":

۱- Whenever he/she leaves Tawaf deliberately and no time will remain for Wuquf in Arafat, then obligatory precaution is to make intention of Hajj al-Ifrad and after completing Hajj performs Umrah al-Mufradah, and performs Hajj al-Tamattu' the next year (as precaution, the time for Wuquf (staying) in Arafat is from noon of the day of Arafa, which is the ninth of Dhu'l-Hijjah until the sunset).

۲- If a person leaves Tawaf because of ignorance, then his/her Hajj converts to Hajj al-Ifrad, and as an obligatory precaution he/she should perform Umrah al-Mufradah and

perform Hajj al-Tamattu' the next year, and it is Mustahab precaution to sacrifice one camel as the atonement.

۳- If a person leaves Tawaf because of forgetfulness, his/her Hajj is correct, and can perform Tawaf whenever he/she remembers that (and it is Mustahab precaution to perform Sa'y again after that). If he/she has returned to the homeland or is out of Mecca and returning causes him/her trouble, then this person can take proxy to perform Tawaf and nothing is Haraam for him/her (from Haraam acts of Ihram) in this time and it is precaution to send a sheep for sacrifice to Mecca and if it is not possible, then sacrifice should be done in his/her town.

۴- If a person leaves "Tawaf of Hajj" until the end of Dhu'l-Hijjah, his/her Hajj is invalidated if this has been done deliberately and Hajj should be performed again the next year, and if it has been done because of ignorance also Hajj is invalidated (if the person is guilty about that or not) and it is precaution to sacrifice a camel adding to performing Hajj in the next year. If it has been done involuntarily and because of forgetfulness, then performing Tawaf and Hajj is correct, and if he/she remembers that after returning from Hajj or going out of Mecca and returning to Mecca causes trouble for him/her then this person should take a proxy for performing Tawaf (and it is Mustahab to perform Sa'y after that and sacrifice a sheep in Mena and if

.(was not possible sacrifice in his/her town and nothing is Haraam for him/her

If a person leaves "Tawaf of Nisa'" woman is Haraam for him if he had done it -۵ deliberately or because of ignorance or forgetfulness, until he returns and performs Tawaf, and if this person dies then his "guardian" performs Ghazaa of Tawaf, and if several Tawafs of Nisa' is on him, performing only one of them is enough; and there is no difference in this ruling, which is renouncing Tawaf of Nisa', between man and woman and children, because Tawaf of Nisa' is necessary for everyone and spouse .does not become Halaal without that

Reducing or Increasing Tawaf

Article ۱۹۹

Whenever a pilgrim reduces the number of Tawaf deliberately and sequence passes then Tawaf is invalidated and Tawaf should be performed again, but if he/she compensates that amount before passing the sequence then Tawaf is correct; and it .is possible to stop Mustahab or obligatory Tawaf and start it again from the beginning

Article ۲۰۰

Whenever a pilgrim performs Tawaf more than seven rounds deliberately then Tawaf is invalidated, even if he/she had the intention of doing this from the beginning or makes the intention of adding something after that, and even this amount is one round or more or less, but if this added distance has been included without the intention of Tawaf, for example going the first round with crowds in order to be .familiar with Tawaf and start it from al-Hajar Al-Aswad, then this act has no problem

Also there is no problem

if the pilgrim cannot leave the place because of congestion of people after completing .Tawaf and walk a distance with crowd without the intention of Tawaf

Article ۲۰۱

Whenever a pilgrim performs Tawaf more than seven rounds involuntarily, if the added amount is less than one round then he/she stops that and Tawaf is correct, and if this is one round or more then obligatory precaution is to add next round to it until completing another seven round with the in intention of closeness to Allah, and then this pilgrim performs two Rak'ats prayer of obligatory Tawaf and then performs another two Rak'ats prayer for Mustahab Tawaf after Sa'y (when Sa'y is obligatory). It is necessary to define that first one is obligatory and the other is Mustahab, it is .enough to perform that with the intention of closeness to Allah

Article ۲۰۲

Qiran" in Tawaf (that means performing two Tawafs one after the other without " performing the prayer of Tawaf between them) is Haraam in obligatory Tawaf, but the first Tawaf is not invalidated, unless he/she had the intention such an act from the beginning that in this case the correctness of Tawaf is not free of problem; but Qiran .in Mustahab Tawaf is Makrooh, but it is not Haraam or invalidated

Article ۲۰۳

Whenever a pilgrim reduces an amount from Tawaf involuntarily then he/she should .act as in article ۱۹۷

Doubt in Amount of Tawaf

Article ۲۰۴

Doubt after completing Tawaf in the amount of rounds or in conditions of Tawaf like .performing ablution or other acts correctly, should be ignored

Article ۲۰۵

Whenever a pilgrim

has doubt after reaching al-Hajar Al-Aswad that did he/she perform seven rounds or eight rounds or more, he/she should ignore that doubt and Tawaf is correct; also if during the rounds he/she has doubt that if this is the seventh or eighth round or more than that, this doubt should be ignored and after finishing that round Tawaf is correct.

Article ۲۰۶

Whenever a pilgrim doubts about performing less than an amount in obligatory Tawaf (like the doubt between six and seven or five and six etc.) it is obligatory precaution to leave that Tawaf and restart if from the beginning (this is for obligatory Tawaf), but in Mustahab Tawaf he/she can consider it as the lesser number and Tawaf is correct.

Article ۲۰۷

Assumption and guessing is the same as doubt in past issues and should be acted as the rulings of doubt.

Article ۲۰۸

There is no problem in relying on a friend for counting the rounds of Tawaf (if that person is a reliable person).

Article ۲۰۹

A doubtful person (a person who has lots of doubts in Tawaf) should ignore his/her doubts, and take the number which is more appropriate for him/her, for example this person should take six between five and six, and take seven between seven and eight.

Article ۲۱۰

Talking, laughing and even eating something do not invalidate Tawaf, but it is better not to say a thing other than prayers to Allah (in Mustahab or obligatory Tawaf) and to perform this great worship with presence of the heart and abstain from doing anything that reduces presence of

.the heart

Prayer of Tawaf

Article ۲۱۱

It is obligatory for a pilgrim to perform a two Rak'ats prayer after performing Tawaf, and the obligatory precaution is to perform it behind the Maqam of Ibrahim (a.s.), and it is not necessary to be connected to that, only if it is performed in a place that people .says it is behind Maqam of Ibrahim (a.s.) that is enough

Article ۲۱۲

As it has been said before, the place for performing the prayer of Tawaf is behind Maqam of Ibrahim (a.s.), but if the pressure of crowd is too much then it can performed on the sides of Maqam of Ibrahim (a.s.) or in a distance behind that (especially when there are lots of Tawaf performers in the way that they reach behind Maqam of Ibrahim (a.s.) and performing prayer becomes hard in that place, in this situation the pilgrim should not insist on performing the prayer close to Maqam of Ibrahim (a.s.) and should perform in a place that has no problem, and the acts of some of commons that they take the hands of others in order to secure a place for performing prayer is not necessary, but if this act causes trouble for Tawaf .(performers then it is not free of problem

Article ۲۱۳

The prayer of Mustahab Tawaf can be performed anywhere in Masjid al-Haraam and .the rule of Maqam of Ibrahim (a.s.) is not the condition

Article ۲۱۴

The prayer of Tawaf can be recited with a loud or low voice and it doesn't have Azan .(also Adhan) and Iqama

It is similar to the dawn prayer; but it is obligatory precaution not to perform this .prayer in congregation

Article ۲۱۵

Whenever a pilgrim does not perform the prayer of Tawaf deliberately, then he/she should return and perform it and if he/she does not perform the prayer of Tawaf in .the proper time, then Tawaf is not invalidated, and he/she has only performed a sin

Article ۲۱۶

Whenever a person renounces the prayer of obligatory Tawaf involuntarily or because of forgetfulness or ignorance about the matter, he/she should return and perform the prayer behind Maqam of Ibrahim (a.s.) if it is possible, and if this causes him/her trouble then this prayer should be performed anywhere even in the homeland, and if this person dies without performing the prayer of obligatory Tawaf, his/her guardian performs that in behalf of that person (and it is also enough that .(another person performs this prayer for him/her

Article ۲۱۷

Whenever a pilgrim forgets to perform the prayer of Tawaf and is performing Sa'y between Safa and Marwah and remembers the matter in that condition, he/she should leave the Sa'y, return and perform the prayer of Tawaf and then return to Sa'y .and continue it from the place that he/she was

Article ۲۱۸

It is an obligatory precaution to perform the "prayer" of Tawaf immediately after performing "Tawaf", unless the performer forgets that and its ruling has been said .before

Article ۲۱۹

Tawaf" and "prayer of obligatory Tawaf" can be performed anytime in night and day; " even it has no duress to perform this prayer in the time of sunrise

.or sunset

Article ۲۲۰

Whenever a person cannot perform the prayer of Tawaf immediately after Tawaf because of the presence of an obstacle like invalidation of ablution for prayer, impurity of the body or clothes or congestion of crowds for performing daily congregation prayers, then he/she should perform it after that obstacle has removed .and both "Tawaf" and "its prayer" are correct

Article ۲۲۱

It is obligatory for any Mukallaf (accountable; a Muslim who has reached the age of puberty) to learn the recitation of the prayer; it means that he/she recites Hamd and Sura and other recitations of the prayer correctly, but if this person couldn't learn that completely after necessary tries because of illiteracy or other reasons, that amount which he/she can recite is enough, but if it is possible for him/her to learn but he/she does not try because of lack of concern then he/she is performing a sin; but if there is not enough time for learning then he/she should perform as much as he/she has learned and it is not necessary to take a proxy, and performing the prayer of Tawaf in .congregation has problem

Article ۲۲۲

If a person doesn't know about the error of his/her recitation and this person is not guilty about the matter, then the prayer is correct and should not be performed again; but if he/she is guilty about the mater he/she should perform the prayer again after .correcting the recitation, unless he/she has performed a sin

Article ۲۲۳

All prayers should be performed with the correct recitation and pronunciation and pilgrims

to the house of Allah should use this opportunity, when they decide to perform this great spiritual journey, to recite their prayers correctly for knowledgeable people and .remove any errors in order to perform a Hajj free of problems

Article ۲۲۴

Attention and cares of scholars of Tajwid (proper pronunciation during recitation) are not necessary, and it is enough if people say that it is a correct recitation according to .common Arabic pronunciation

Mustahab Tawafs

One of the strong affirmed Mustahab acts for people who are in Mecca is Tawaf of the house of Allah that is seven rounds like obligatory Tawaf and a two Rak'ats .prayer, performed after that, but it does not include Sa'y of Safa and Marwah

And this one best worships and it has been mentioned in a Hadith from Imam Sadiq (a.s.) that: "There are ۱۲۰ divine mercies around Ka'ba, out of which half of that is for the ones who perform tawaf and another forty are for those who perform prayers (and other twenty are for people who looks at Ka'ba". (۱

A person can perform this Tawaf on behalf of friends (dead or alive) who are not in Mecca and it is more preferred than several Umrahs that people perform with the . (intention of Rija' (hoping for the goodness of the act

Mustahab Tawaf is similar to obligatory (Wajib) Tawaf but it differs that in the :following items

۱ - Purity (Taharah) is not a condition of Mustahab Tawaf, although it is better to perform it with ablution. However ablution is

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۱- Wasael al-Shi'aa, vol. ۹, page ۳۹۸.

.necessary for the prayer of Tawaf

.The prayer of Mustahab Tawaf can be performed anywhere in Masjid al-Haraam -۲

.Observing the sequence is not necessary in Mustahab Tawaf -۳

Stopping Mustahab Tawaf is permitted without any excuse or necessity, although -۴ the person does not want to perform other rounds. But it is obligatory precaution not .to stop obligatory Tawaf except the cases of necessity

Doubt about the deficiency of rounds of Mustahab Tawaf is not important and the -۵ .lesser round could be considered

Qiran (performing two Tawaf after each other immediately, without performing the -۶ prayer of Tawaf between them) is not permitted in obligatory Tawaf but it is Makrooh .(disliked) in Mustahab Tawaf

Stopping Mustahab Tawaf is permitted in other than the cases of necessity, and it -۷ can be continued later from the place that is stopped though it is not necessary to .pass the fourth round

It is better to abstain from performing Mustahab Tawaf when lots of people are performing obligatory Tawaf and crowd is heavily congested. It is better to leave the .place of Tawaf for people who are performing obligatory Tawaf

Mustahab Tawaf has no specific time and can be performed at anytime of the day or night. Also it has no specific numbers for performing but each Tawaf should be .performed seven rounds

Mustahab Tawaf does not need Ihram clothing. Keeping silent or talking or reciting prayers are permitted during that like obligatory Tawaf, although it is better to recite .prayers or pray to Allah

It is not a good act

to recite the prayers with the loud voice in the way that it causes distraction for .others

Sa'y of Safa and Marwah

Article ۲۲۵

Sa'y of Safa and Marwah is one of the obligatory acts of "Umrah al-Tamattu'" and "Hajj". It means shuttling between these two small hills, the pilgrim goes from "Safa" to "Marwah" and returns from "Marwah" to "Safa" until seven rounds are completed (shuttling from one to another is considered as one round). Therefore, the pilgrim goes from Safa to Marwah four times and returns three times from that and does not .return the fourth time and it becomes seven rounds in this way

Article ۲۲۶

Whenever a person renounces all of the seven rounds or a part of it deliberately, and if this person is performing Umrah al-Tamattu', and cannot compensate that before Wuquf to Arafat, it is obligatory precaution to convert the Hajj to Hajj al-Ifrad, it means that this person should make the intention of Hajj al-Ifrad and completes the rituals of Hajj, and the next year should perform Hajj al-Tamattu' again. If a pilgrim renounces Sa'y in Hajj deliberately and cannot compensate that in time, then his/her .Hajj in invalidated and should be performed the next year again

Article ۲۲۷

If a person renounces Hajj because of ignorance about the matter, it is obligatory precaution to act to the ruling of renouncing deliberately as it has been mentioned in the previous article; but if a pilgrim forgets to perform Sa'y, then he/she should return and perform that whenever he/she remembers, although it is after the

month of Dhu'l-Hijjah, and if returning causes him/her trouble, he/she can take a proxy for performing Sa'y in behalf of the him/her, and nothing is Haraam (from .Haraam act of Muhrim) for him/her in this time

Article ۲۲۸

Whenever a pilgrim performs more than seven rounds deliberately with the intention of obligatory Sa'y, then this Sa'y is invalidated and if the pilgrim adds one or more or less than one round to Sa'y involuntarily and then remembers later, he/she need not pay attention to that and his/her Sa'y is correct, and there is no need to complete the .added amount up to seven rounds, but it is a precaution not to do this act

Article ۲۲۹

Whenever a pilgrim adds an amount to the seven rounds because of ignorance about the matter, it's ruling is similar to performing it deliberately; it means that he/she .should perform Sa'y again

Article ۲۳۰

Whenever a pilgrim reduces a round from Sa'y because of forgetfulness, and if this has happened before four rounds are completed and then he/she remembers and performs that reduced round, then his/her Sa'y is correct. If this person has gone out of Mecca or has returned to the homeland and returning to Mecca causes him/her trouble, then he/she should take a proxy for performing Sa'y and it has no atonement, .although he/she has performed acts that are Haraam for a Muhrim

Article ۲۳۱

Whenever a pilgrim assumes that he/she has completed the Sa'y before Taqsir, he/she should not suffice to this assumption and investigate and if he/she does not remember, then he/she

should perform the amount which is not sure about performing that; and if this person performs Taqsir (cuts the hair of the head and the nail) with the assumption of completing Sa'y without the investigation and performs sexual intercourse with his/her spouse it is obligatory precaution to sacrifice a cow (sacrifices in Mecca if it is possible and if it is not possible then sacrifices in the hometown) adding to completing .the Sa'y

Article ٢٣٢

Whenever a person is performing Sa'y of Safa and Marwah, and the time of prayer comes, this person should leave Sa'y, perform the prayer and return and complete .the rest of Sa'y

Article ٢٣٣

Whenever a necessary need happens for the pilgrim or one of religious brothers and sisters, then this pilgrim can stop Sa'y and go to fulfill the need and continue Sa'y after returning from the place that he/she has stopped and his/her Sa'y is correct. And if a person gets tired, he/she can sit between Sa'y and stands up after the rest and .(continue Sa'y (if it is in Safa, Marwah or between these two

Article ٢٣٥

It is a precaution to observe the sequence in Sa'y except the cases which have been mentioned before, it means that the pilgrim should perform seven rounds .sequentially and without interruption

Obligatory Acts of Sa'y

point

Article ٢٣۶

:Some obligatory things in Sa'y

First: Niyyah (intention) – it is obligatory that the pilgrim performs "Sa'y" with "intention" for the satisfaction of Allah, and as much as he/she knows what is he/she

doing and it is for Hajj or Umrah then

p: ۶۹

.it is enough, and it is not necessary to say it in words

"Second: Sa'y begins from "Safa

Third: finishes at "Marwah" (as it has been mentioned before, Safa and Marwah are two small hills near Masjid al-Haraam and when a pilgrim exits Masjid al-Haraam he/she sees "Safa" in the right side and "Marwah" in the left, therefore Hajji first goes .(to Safa and begins Sa'y from there

Going from Safa to Marwah is considered as one round and returning from that is .considered as another round, therefore the seventh rounds ends in Marwah

Article ۲۳۷

The pilgrim should go the whole the distance between these two hills and it is enough to go through the slope because today a part of hillside has been covered and there is no need to reach the bare part of the hill and place his/her foot on that place, and .perform some vilifying acts of some of commons

Fourth: Sa'y of Safa and Marwah should be performed in seven complete rounds, nothing more and nothing less, and if the pilgrim increases or reduces it deliberately then his/her Sa'y is invalidated and if this has happened involuntarily then he/she should complete that before that sequence passes in the case of reducing, and .increasing it involuntarily has no problem

Fifth: Sa'y of Safa and Marwah should be performed in its normal way, therefore if a part of it is performed from inside Masjid al-Haraam or the outer places then this Sa'y is not correct; also performing Sa'y in the upper level which

has been made nowadays and is upper than Safa and Marwah is a problem, unless there is a strong necessity and performing from the grounds could not be possible, in .this case Sa’y from the upper level is permitted

Sixth: It is obligatory to face Marwah when proceeding to it and to face Safa in returning to that hill, and if a person performs this contrarily and place his/her back to Marwah during going to that and goes backward or in right or left hand, then it has problem. It is enough for a pilgrim to shuttle in a normal way, although he/she sometimes turns his/her head to right or left or for observing other companions .sometimes looks back

Seventh: It is obligatory precaution in order for correctness of Sa’y, that the personal clothes and stuff of the pilgrim be not usurped; also covering private parts for men .and religious veil for women is a precaution

Article ۲۳۸

It is not necessary to perform Sa’y immediately after Tawaf and its prayer, but it can be delayed until the night because of tiredness or heat of the weather. Also it is permitted without tiredness or heat of the weather, but delaying until the next day is not permitted without any necessity. If a person delays Sa’y until the next day he/she .has performed a sin but his/her Sa’y is not invalidated

Mustahab Acts of Sa’y

Article ۲۳۹

:The following acts are Mustahab in Sa’y

۱ - It is better to have ablution during Sa’y, but it is not obligatory. Even women can perform

Sa'y of Safa and Marwah during their menstrual period. Even Sa'y during sleep doesn't have problem (for example a pilgrim is sitting on a cart and performing Sa'y and he/she goes to sleep for a while performing).

۲- It is Mustahab to place a hand on "al-Hajar al-Aswad" or kissing that after Tawaf and its prayer if the crowd is not congested and goes for Zamzam water and drinking from it and pouring some water on his/her head and body and then goes for Sa'y, but if kissing "al-Hajar al-Aswad" causes trouble for others because of congestion of the crowd, this act should not be performed.

۳- Sa'y can be performed on foot or ride, if the person is healthy and capable of walking or ill and weak, but it is better for people who can walk to perform Sa'y by walking.

۴- It is Mustahab to perform "Harwala" (jogging) at the time of reaching the marked place during going from Safa to Marwah or returning to that, but if this act causes trouble for the pilgrim he/she can renounce that.

Performing Harwala is not Mustahab for women and if men forget to perform that, it is precaution not to return for performing.

۵- Talking and even eating and drinking is permitted during Sa'y, but it is better to pray to Allah in this state and perform Sa'y with dignity and noticing to the pure essence of Allah.

Article ۲۴۰

Resting during Sa'y of Safa and Marwah has no problem because of tiredness or something else, if it

is in Safa, Marwah or between these two, but it is better not to sit and rest without ,being tired

Article ۲۴۱

If a person doubts after completing Sa'y and performing Taqsir that has he/she performed seven complete rounds in Sa'y or have all conditions been observed or not, he/she should not pay any heed, but if this doubt comes before Taqsir then he/she should perform Sa'y again from the beginning, but if he/she knows that he/she has performed seven rounds and has doubt about more than that, he/she should not pay .any attention on this doubt and the Sa'y is correct

Article ۲۴۲

Whenever a person doubts that the Sa'y is incomplete, for example six rounds or less, this person should return and complete the amount that has not been performed .from the Sa'y and his/her Sa'y is correct

Taqsir

Article ۲۴۳

Fifth obligatory act of Umrah is Taqsir, which means cutting the hair of the head or the face (beard or mustache) and cutting a part of the nail, and it is enough to cut the hair of the head or the face and forgo cutting the nail, but it is a precaution not to suffice .cutting the nail solely

Article ۲۴۴

Cutting the hair of the head or the face can be performed with any tool, but tweezing .is not enough

Article ۲۴۵

Taqsir is part of worship and should be performed with the intention and for closeness .to Allah

Article ۲۴۶

There is no specific place for Taqsir in Umrah al-Tamattu', therefore the pilgrim can perform Taqsir in Marwah after completing the Sa'y

p: ۷۳

or do it after returning home, and also there is no difference between cutting the hair .by the pilgrim himself/herself or asking someone else to do

Article ۲۴۷

Shaving the head instead of cutting the hair is not permitted in "Umrah al-Tamattu'", and if this act has been performed deliberately in the month of Dhu'l-Qa'dah or after that, then the atonement is one sheep, but it has not been performed deliberately .then there is no atonement for that

Article ۲۴۸

After a Muhrim comes out of Ihram after performing Taqsir in "Umrah al-Tamattu'" all Haraam act of Muhrim becomes Halaal for the person, except hunting which is still .Haraam for that person, because hunting of Haram is Haraam for everyone

Article ۲۴۹

Whenever a pilgrim forgets to perform Taqsir and goes for Hajj (it means that wears Ihram and goes to Arafat) his/her Umrah and Hajj is correct and there is no .compensation, but it is better to pay the atonement of one sheep

Article ۲۵۰

If a person does not perform Taqsir deliberately and goes for the rituals of Hajj, his/her Umrah is invalidated and his/her Hajj converts to Ifrad, then he/she should complete the Hajj and it is obligatory precaution to perform Umrah al-Mufradah after the Hajj and his/her Hajj is correct, although it is Mustahab for him/her to perform .Hajj again in the next year

Article ۲۵۱

If a person does not perform Taqsir because of ignorance about the matter, then .his/her ruling is similar to renouncing deliberately

Article ۲۵۲

Tawaf of Nisa’ is not obligatory in Umrah al-Tamattu’, even there is no necessity for

performing Tawaf of Nisa' with the intention of Rija' (hoping for the goodness of the act).

Hajj al-Tamattu

Article ۲۵۳

As we have mentioned before, Hajj al-Tamattu' should be performed after Umrah al-Tamattu' and it has thirteen acts as follows:

۱- Wearing Ihram from Mecca.

۲- Wuquf which means staying in "Arafat" from about the noon until the sunset of the ninth day of Dhu'l-Hijjah.

۳- Wuquf in Mash'ar al-Haraam; it means to stay there from the dawn until the sunrise of Eid of Qurban (festivity of sacrifice).

۴- Going to Mena (also Mina) and performing Ramy al-Jamarah al-Aqaba (throwing seven pebbles to the place, which is allocated at the end of Mena that is called "al-Jamarah al-Aqaba or al-Jamarah al-Uula).

۵- Sacrificing in Mena in the day of Eid (tenth of Dhu'l-Hijjah).

۶- Taqsir that means shaving the head or cutting a piece of hair or nail.

۷- Tawaf of Ka'ba (this Tawaf is called Tawaf of pilgrimage).

۸- Performing two Rak'ats of prayer of Tawaf.

۹- Seven times of Sa'y,(shuttling) between Safa and Marwah.

۱۰- Performing another Tawaf, that is called Tawaf of Nisa'.

۱۱- Performing Two Rak'ats of prayer of Tawaf of Nisa'.

۱۲- Staying the eleventh and the twelfth nights in Mena.

Performing Triple Ramy al-Jamarat that means throwing seven pebbles to each of -۱۳ .three places, which are situated in Mena in the eleventh and the twelfth days

.Explanation of each one of these acts will be mentioned in following articles

Wearing Ihram from Mecca

Article ۲۵۴

It has been mentioned before that the Miqat of Ihram for "Hajj al-Tamattu'" is "Mecca", and there is no difference

between places in Mecca. It is enough to be performed from Masjid al-Haraam, other mosques, streets and avenues or houses and there is also no difference between old and new Mecca, even places which have been advanced today to Mena and Arafat, it is possible to wear Ihram from all of these places. But it is obligatory precaution not to wear Ihram from places of Mecca which are farther than "Masjid al-Tan'eem" (Masjid .al-Tan'eem is the closest boundary of Haram) and the best place is Masjid al-Haraam

Article ۲۵۵

The best time for wearing Ihram is the eighth day of Dhu'l-Hijjah, but it is possible to do this three days before and go to Mena from there in order to go to Arafat from that place; Old and ill persons can move to that place sooner than this time if they are .afraid or congestion of crowd

Article ۲۵۶

The latest time of Ihram of Hajj is the time when delaying causes impossibility of reaching Wuquf to Arafat which is from the noon of the ninth day until the sunset; therefore, the pilgrim can become Muhrim in the morning of the ninth day and go to .(Arafat on time (if it is possible to reach on time in that conditions

Wuquf in Arafat

Article ۲۵۷

The second act of obligatory acts of Hajj is Wuquf in Arafat. "Arafat" is a desert about ۲۰ km from Mecca which has became semi-treed today and it is obligatory for Hajjis to .say the noon of the ninth day of Dhu'l-Hijjah in that place

Article ۲۵۸

It

is a precaution to remain from the beginning of noon of the ninth day until the sunset in Arafat, afoot or ride, moving or sitting, awake or partly sleep, and it is Mustahab to pray and observe the pure essence of Allah and asking forgiveness from him in that time, The superiority of praying in this place and time is unequaled

Article ۲۵۹

Wuquf in Arafat is worship and should be performed with intention of closeness to Allah, and its intention has no specific statement and having the intention of performing that in the heart is enough.

Article ۲۶۰

If a person leaves Arafat before sunset, and if it is because of forgetfulness or ignorance about the matter, then there is nothing on him, but if has done this deliberately, then this person should sacrifice a camel in Mena (and if he/she cannot sacrifice a camel, then he/she should perform eighteen days of fasting) and his/her Hajj is correct.

Article ۲۶۱

Whenever a person returns to Arafat before the sunset and stay until sunset in there and then leaves the place, there is no atonement on him in this case.

Article ۲۶۲

Although staying in Arafat is obligatory all the time as has been mentioned before, renouncing it is a sin, but it is not one of essentials of Hajj, and the pillar is staying for a while in there. It means that if a person stays a part of the time from noon until sunset in Arafat, then his/her Hajj is correct, but if he/she stays away the whole time then

.the Hajj is invalidated

Article ۲۶۳

It is obligatory for a person who has not been successful in completing Wuquf in Arafat from noon until sunset, to stay there for some time in the night of Eid. Therefore, when a pilgrim reaches Arafat when people have left there, he/she should stay a part of the night in there on the condition that he/she can reach Mash'ar al-Haraam before the dawn of the day of Eid and this is called "Emergency Wuquf of Arafat". However if this person couldn't stay a part of night in Arafat, it is enough for him/her to perceive Wuquf a part of Wuquf in Mash'ar al-Haraam, which will be .mentioned later, and his/her Hajj is correct in this way

Wuquf in Mash'ar al-Haraam

Article ۲۶۴

Mash'ar al-Haraam which is also called "Muzdalifah" and "Joma'" is a famous place between Mena and Arafat (its boundaries are the mount Ma'zmein and Hiyadh and Wadi Mohassar) and it is obligatory for those who to go to that place after Wuquf in .Arafat and it is precaution not to delay going to that place if it is possible

Article ۲۶۵

Wuquf in Mash'ar al-Haraam is obligatory from the dawn until sunrise and it is also an obligatory precaution to stay the night there and pray to Allah and it is obligatory to .have the intention of closeness to Allah for all of these acts

Article ۲۶۶

Leaving Mash'ar without any religious lawful excuse and going to Mena because of ignorance has no problem, but if a person performs this act deliberately, then he/she should

.pay one sheep as the atonement, but his/her Hajj is correct

Article ۲۶۷

Wuquf in Mash'ar al-Haram is a pillar of Hajj and if a person renounces that .deliberately, then his/her Hajj is invalidated

Article ۲۶۸

Although staying all the time between the dawn and the sunset in Mash'ar al-Haraam is obligatory (and even staying the night of Eid is also obligatory as a precaution), but staying the night solely is enough for the correctness of Hajj, but as we said before if this act has been performed deliberately, it is a sin and has the atonement of one .sheep

Article ۲۶۹

.It is allowed for the below listed to stay a while in Mash'ar and then go to Mena

Women -۱

Ill persons -۲

Old men -۳

All persons who have an acceptable excuse -۴

Therefore, all people who have an excuse can stay a part of the night in Mash'ar and then depart for Mena; so old men, ill persons, children and all those who have to accompany them for nursing or guidance and those who are afraid of congestion of the crowd in the morning of the Eid can go to Mena in the night (after staying a while in Mash'ar al-Haraam and pray to Allah) and perform Ramy al-Jamarat al-Aqaba; but it is Mustahab precaution not to leave Mash'ar before midnight, and it is precaution that guides return to Mash'ar after taking people who are in their charge if it is .possible

Rulings of Wuquf in Arafat and Mash'ar

Article ۲۷۰

As it has been said before, each of the Wuqufs in “Arafat’ and “Mash'ar” are of two

:kinds

Voluntary Wuquf ۲- Emergency Wuquf -۱

.Voluntary Wuquf of Arafat" is from about the noon until the sunset"

.Emergency Wuquf of Arafat" is some time, even a short time, of the night of the Eid"

.Voluntary Wuquf of Mash'ar" is from the dawn until the sunrise of the day of the Eid"

.Emergency Wuquf of Mash'ar" is from the sunrise until the noon of the day of the Eid"

Albeit "Mash'ar' has another emergency Wuquf which is for women and weak and ill persons and it is staying a part of the night of Eid and departing there for Mena.Here, we explain the rulings of persons who perceive all of these kinds of Wuqufs or some .of them

If a person performs both Wuqufs in Arafat and Mash'ar voluntarily (which is from -۱ the noon until the sunset of the day of Arafa in Arafat, and from the dawn until the .sunrise in Mash'ar al-Haraam), surely his/her Hajj is correct

A person who does not perform any of voluntary or emergency Wuqufs of Arafat -۲ and Mash'ar which has been mentioned before, his/her Hajj is invalidated and should make the intention of Umrah al-Mufradah, it means that he/she should perform Tawaf and prayer and Sa'y with the Ihram that he/she has and perform Taqsir (also performs Tawaf of Nisa' and its prayer as a precaution) and comes out of Ihram, but .this person should perform Hajj al-Tamattu' again the next year

Hajj is correct and free of problems by performing "emergency Wuquf of Arafa" -۳ and "voluntary Wuquf

of Mash'ar" (it means that he/she has not reached Arafa in the ninth day and he/she has only stayed a part on the night in there, then he/she has stayed in Mash'ar al-Haraam from the dawn until the sunrise).

4- Hajj of a person is correct if he/she has performed "voluntary Wuquf of Arafa" and "emergency Wuquf of Mash'ar" (it means that this person had been stayed in Arafat from the afternoon until the sunset of the day if Arafa, but he/she had not stayed in Mash'ar after the dawn until the sunrise because of a reason, but he/she had stayed a part of the noon in Mash'ar).

5- Hajj of a person who has performed only "voluntary Wuquf of Arafat", by any reason, is correct (it means that he/she has been stayed from the afternoon until sunrise of the ninth day in Arafat, but he/she couldn't stayed even a while in Mash'ar after the noon of the Eid).

6- Hajj of a person who has performed only "voluntary Wuquf of Mash'ar" is also correct (it means that he/she had never reached Arafat, but had stayed in Mash'ar from the dawn until the sunrise).

7- A person who has performed "emergency Wuquf of Arafat" in the night of the Eid and "emergency Wuquf of Mash'ar" before the noon of the day of the Eid, deserves that his/her Hajj to be correct.

8- If a person has only performed "emergency Wuquf of Mash'ar" (it means that he could only reach Mash'ar al-Haraam before the noon of

the day of the Eid), then his/her Hajj is invalidated and should make the intention of Umrah al-Mufradah and comes out of Ihram after performing the rituals of Umrah al-Mufradah, and this person should perform Hajj al-Tamattu' again the next year.

۹- The Hajj of a person who has only performed "emergency Wuquf of Arafat" is also invalidated and should act according to the previous ruling.

۱۰- The Hajj of a person who has performed none of the voluntary or emergency Wuqufs is also invalidated and should act according to the previous ruling.

Ramy al-Jamarah al-Aqaba

Article ۲۷۱

The fourth obligatory act of Hajj is "Ramy al-Jamarah al-Aqaba", on the day of Eid of Qurban (festivity of sacrifice). The meaning of this is to throw seven pebbles to a place which is placed at the end of Mena in the side of Mecca that is called "al-Jamarah al-Aqaba"

Article ۲۷۲

There are some things obligatory is Ramy "al-Jamarah":

۱- Having the intention of closeness to Allah, and it is enough to have the intention in the heart that he/she has the intention of throwing seven pebbles to the Jamarah for obeying Allah and performing rituals of Hajj and it is not necessary to say this intention by words.

۲- The pilgrim should use seven pebbles (not being very large and not being very small, it is enough that each of them to be in size of a finger nail).

۳- Pebbles should be hurled one by one and throwing two pebbles together is considered is throwing only one.(۱)

۴- Pebbles should strike Jamarah

۱- According to lots of great scholars and scientist of literature, Jamarah means “مجتمع الحصى” which means the place of collection of pebbles or according to the owner of Jawahir Jamarah is the place of Jimar (pebbles) and it is understood from several cabbalas that Jamarah is the same land which pebbles are thrown to that and it seems that pillar are placed there as signs, therefore it is not necessary the respected Hajjis trouble themselves to throw the pebbles to pillars, but it is enough to throw the pebbles to the circle around the pillar and it is enough if pebbles strike the pillar and fall at the base; but bearing this hardness is not necessary and if they perform Ramy from the upper level, throwing the pebbles to the holes which are placed in upper level and then pebbles fall of the ground from there is enough.

and if there is a doubt in this matter, it is not enough and the act should be performed .again

Pebbles should be hurled not being placed in the place of Jamarah and it is not - ۵ enough that pebbles strike Jamarah with assistance of other person or thing (for example if a pilgrim throws a pebble and this pebble strikes Jamarah by assistance of .(other pebble which has been hurled by another person, then this is not enough

The time for performing the throwing of the pebbles is from sunrise until sunset of -۶ the day of the Eid, but as we said before "women" and "old men" and those who are afraid of the congestion of the crowd can perform Ramy al-Jamarah at the night of .the Eid

:Pebbles have three conditions -۷

.First", they should be stone, not clod or clay or anything else"

Second", they should be collected from "Haram" (attention that all of Mash'ar al-" Haraam and Mena are placed in Haram but Arafat is out of Haram), but it is better to collect the pebbles from Mash'ar al-Haraam in the night of the Eid, also collecting .from "Mena" and "Mecca" has no problem

Third", pebbles should be untouched; it means that nobody or even the pilgrim" .himself/herself had not used them for Ramy al-Jamarat before

Therefore, pebbles which are fallen around Jamarah and have been used cannot be used for Ramy al-Jamarat. But of the pilgrim sees pebbles in other than that place and doubts that if these have been used or

.not, he/she can use them

It should be considered that ۴۹ pebbles are needed for three days (and if the pilgrim has to stay the thirteenth day then he/she needs ۷۰ pebbles) that is better to collect them in the night of the Eid from Mash'ar and bring them in a bag with himself/herself, but it is better to have some more pebbles because it is possible that some of them .may not strike the Jamarah

Article ۲۷۳

.It is an obligatory precaution not to collect the pebbles from mosques in there

Article ۲۷۴

Ramy al-Jamarah can be performed ride or afoot, with the right or the left hand, also there is no specific method for throwing them and having ablution is not a condition, although it is better to perform Ramy al-Jamarah afoot with ablution and with the .right hand, and in that state it is better to praise and pray to Allah

Article ۲۷۵

Performing Ramy is not permitted in the night, except for women and ill persons and those who are afraid of the congestion of crowd in the day, or people who are busy in days managing and arranging the tasks of Hajjis in caravans (there is no difference in .(performing Ramy in the night before or after

Article ۲۷۶

Ramy al-Jamarah al-Aqaba and other Jamarat can be performed from any side, although it is famous that it is Mustahab to stand back to Qibla and facing Jamarah when performing Ramy al-Jamarah al-Aqaba, but it is Mustahab to face the Qibla in .performing Ramy of other Jamarat

Article ۲۷۷

Whenever a pilgrim

doubts about the number of pebbles which have been hurled, he/she should take the lesser number and perform the rest, and if he/she is sure about performing less than seven, he/she can perform the rest if the sequence has not been past and if it has been passed it is precaution to perform the rest and then perform it again by other seven pebbles.

Article ۲۷۸

Whenever a person renounces Ramy al-Jamarah because of forgetfulness or ignorance about the matter, it is necessary to perform that whenever he/she remembers or informed about the matter until the thirteenth day, and it is better to perform the Ghazaa of the previous day before the noon and the duty of that day in afternoon; but it has no problem to perform them both in one time (first the Ghazaa of the previous day and then the duty of that same day).

Article ۲۷۹

If a pilgrim finds out that he/she had not performed Ramy al-Jamarah after returning to Mecca from Mena, he/she should return to Mena and perform that, and if the thirteenth day has passed he/she should perform that in the next year in the same days or if it is not possible, he/she should take a proxy for performing that.

Article ۲۸۰

If a person renounces Ramy al-Jamarah deliberately, his/her Hajj is not invalidated but he/she should act according to the previous article.

Article ۲۸۱

The sequence of Jamarat should be observed in the eleventh and twelfth days which Ramy of all three Jamarat is obligatory; it means that the pilgrim should perform

Ramy first on the place of “Jamarah al-Uula”, then “Jamarah al-Wusta” and after that the “Jamarah al-Aqaba” which is the last Jamarah (this is for the eleventh and the twelfth day; but in the tenth day which is the day of the Eid only Ramy al-Jamarah al-Aqaba is performed).

Article ۲۸۲

Whenever sequence has not been observed in Ramy al-Jamarat, the pilgrim should return and perform it in the way that sequence is observed, but if he/she has hurled four pebbles or more to each Jamarah, he/she returns and performs the rest sequentially, and if he/she has not hurled four pebbles, then he/she should return and perform from the beginning and throw seven pebbles, and if he/she has missed three pebbles or less from one of Jamarat, he/she should complete only that Jamarah and there is nothing else obligatory for him/her in this matter.

Article ۲۸۳

If the pilgrim has not observed the sequence deliberately, it is obligatory precaution to return and perform that from the beginning and there is no difference between four pebbles or less.

Article ۲۸۴

It is obligatory to observe the “sequence without interruption”; it means that the pilgrim should hurl the pebbles sequentially and with a little pause between them to the place of Jamarah, but as we said before, if a pilgrim has hurled four pebbles or more to the Jamarah sequentially and has renounced the rest because of forgetfulness or ignorance about the matter, then he/she can hurl the rest in another time although the sequence has been passed.

Article ۲۸۵

As it has been

mentioned before those who cannot perform Ramy in the day because of an excuse should perform it in the night, and if they are incapable of performing it in the night or there is fear of a danger or harm, they should take a proxy to perform Ramy in behalf .of them in the day

Article ۲۸۶

Today, upper levels have been constructed for Jamarat, and it seems that performing Ramy from the upper level also suffices and it is enough when pebbles are hurled into .the holes around the Jamarah and falls on the ground

Sacrifice

Article ۲۸۷

The second obligatory act of Mena is sacrifice and camel is the best for this purpose and its middle is a cow and the least of that is a sheep and this is obligatory for only .those who are performing Hajj al-Tamattu' and it is not obligatory for the others

Article ۲۸۸

It is an obligatory precaution that a sacrifice to be only for one person even in the cases of necessity; and if some persons are capable of sacrifice only one animal, then it is a precaution to perform fasting, which will be mentioned later, added to sacrifice; but it has no problem to sacrifice only one animal for a group of people in Mustahab .sacrifices like the Eid of Qurban even they are seventy persons

Article ۲۸۹

It is better to perform Zebh (ritual slaughter) in the day of the Eid but it is permitted to .delay that until the thirteenth day

Article ۲۹۰

If a pilgrim delays the sacrifice because of an

excuse or without any excuse and deliberately, it is obligatory to perform that until the end of Dhu'l-Hijjah and if he/she doesn't perform that, then he/she should take a .proxy to perform this act in the next year in the days of Eid in the same place

Article ۲۹۱

:The animals of sacrifice should have the following conditions

First condition: The Camel should be at least ۵ years old, cow ۲ years old and the .sheep should be at least one year old for sacrifice as an obligatory precaution

Second condition: Its eye should be healthy and its ear should not be cut and its feet should not be crippled (little crippling has no problem). Its inner horn should not be .broken, but there is no problem if its outer horn is broken

Article ۲۹۲

Whenever a part of the ear of the animal has been cut or punched as a sign, it has no .problem

Article ۲۹۳

If a type of that animal is naturally without ear or tail or horn, then there is no .problem

Article ۲۹۴

A castrated animal is not permitted for sacrifice; but if it's balls are ground or its .vessel is disabled then there is no problem

Article ۲۹۵

The animal should not be thin and it suffices if people say that it is not thin, and it is .enough if it seems thin but there is some fat on its kidney

Article ۲۹۶

The word of the seller of the animal can be accepted about the age of that animal or

.not being castrated or other hidden matters which buyer cannot recognize

Article ۲۹۷

If a

person buys an animal that seems to be fat, and recognizes that it is thin after the Zebh or after paying the price and before performing Zebh, this sacrifice is correct. Also, if a pilgrim buys an animal assuming that it is thin and it clears later that the .animal is fat then this sacrifice is correct

Article ۲۹۸

Whenever a pilgrim buys an animal which seems to be healthy and it clears after the Zebh or paying the price that the animal has a defect then the pilgrim can suffice this .animal, although Mustahab precaution is not to suffice that animal

Article ۲۹۹

It is Mustahab to divide the meat of the sacrificed animal to three parts. Take one third of that for themselves, give one third as alms in the way of Allah and give one third of that to friends and believers as a gift; but giving a part of that meat to poor .people is obligatory while eating from that meat is not obligatory

Article ۳۰۰

If people who deserve this meat cannot be found in Mena, then the Hajji can bring the meat out of Mena and even out of Hejaz and give that to the poor Muslims. Although it is according the precaution to take the deputyship from some of people who deserve or believers for accepting the share of poor people or the gift of believers and leaving .that sacrifice there, but it is not obligatory

Article ۳۰۱

.It is not necessary that three shares be specifically equal

Article ۳۰۲

It is a precaution not to take the

meat of sacrifice out of Mena while there are needy persons in there, and if there is .no poor person in there then it is permitted to take the meat out of Mena

Article ۳۰۳

Meat of the sacrifice can be given to all poor Muslim consisting of Shiites and Sunnis, but giving it to non-Muslim people or Nasibis (those who hate Ali (a.s.) and are the .enemies of his holiness and his followers) is a problem

Article ۳۰۴

If a pilgrim does not find an animal of sacrifice until the time of return, but has the money of sacrifice, he/she can give the money to a reliable person in order to buy a sheep until the end of Dhu'l-Hijjah and sacrifice that in behalf of him/her in Mena and if it is not possible perform it in Mecca, and if it is not possible perform it in the month of Dhu'l-Hijjah of the next year and if the pilgrim cannot find a reliable person in there he/she can ask some of Hajjis to buy and sacrifice in behalf of him/her in the next .year

Article ۳۰۵

It is a precaution not to sell the skin of the sacrificed animal and if he/she want to keep .it for himself/herself must give an equal amount of money to a poor person

Article ۳۰۶

Sacrificing in the places for sacrifice in enough, although today it is common that all of them are out of the Mena region and it is not necessary to sacrifice in a corner of Mena hidden or leave it for

.the next days

Article ۳۰۷

Muslims should do something in order that meat of sacrificed animals to be used and not be buried or burned because of uselessness or corruption, because this acts are Israaf (wasting), Haraam and is against the Islamic orders. And if there is no person in Mena who deserves this meat, then Hajjis should take the meat out to other cities or countries and give it to poor people and believers and it this act has costs, these costs .should be paid by the Islamic governor or people

Article ۳۰۸

Using machineries for Zebh has no problem if the conditions of Islamic Zebh are observed like being to Qibla and saying "بسم الله being faced to Qibla and saying

Article ۳۰۹

If there is no way found for using the meats of sacrificed animals, and pilgrims are forced to destroy the meat or an important part of them, then sacrifice should be stopped temporarily in Mena and Hajjis should keep the money in order to sacrifice in their towns after returning and act as its order; If the authorities of reliable organizations can accept to perform the Zebh of all animals of sacrifice there and send the meat to the deprived people of other regions, it is better to perform sacrifice .in the available places for sacrifice, although these places are out of Mena

Article ۳۱۰

In the assumption of the previous article sacrifice should be performed in the rest of Dhu'l-Hijjah and if the return takes more time then he/she should take a proxy. And if

is not possible in the Dhu'l-Hijjah of that year, it should be performed in the days of .Eid of Qurban in the next year

Article ۳۱۱

Sacrifice can be performed by the Hajji himself/herself or by a proxy and in any way Hajji makes the intention and there is no need that proxy should be known completely, only knowing him/her as a whole is enough. Also it is not necessary for the person who performs sacrifice to be Shiite, but all person whom their sacrificed animal is pure and Halaal, can perform Zebh, although it is better for a person who .performs sacrifice to be Shiite

Article ۳۱۲

It is not necessary that the proxy say the name of a person who are performing Zebh in behalf of him/her (although saying the name is better), even if this person says the name of another person erroneously, then it has no problem and sacrifice is .performed for the main person

Taqsir

Article ۳۱۳

It is obligatory that the Hajji cuts a part of his/her hair of the head or shaves the head and it is his first Hajj then it is better to shave the head, but it is not obligatory. He/she comes out of Ihram by this act, it means that wearing sewed clothes and other Haraam acts of Ihram become permitted for him except fragrance and women that .(will become Halaal in the next acts (as will be mentioned

Article ۳۱۴

It is an obligatory precaution for those who have tied their hair or have stuck the hair with some

materials to shave the head and it is Mustahab precaution to shave the head for those who are performing Hajj for the first time, but it is permitted to only suffice to cutting a part or shortening the hair of the head; and he has choice between these two acts for the next times; although shaving the head is for men and women are not permitted to shave their heads and only cutting a part of the hair of the head is .obligatory

Article ۳۱۵

Cutting the nail is good with the cutting of the hair from the head for men and women; .but it is obligatory precaution not to suffice to cutting the nail alone

Article ۳۱۶

It is obligatory to perform the triple acts of Mena in sequence. This means that first- Ramy al-Jamarah al-Aqaba, second- sacrifice and third- shaving the head or cutting a part of the hair of the head and nail. Whenever a pilgrim performs these acts without observing the sequence because of ignorance or forgetfulness then his/her acts are correct, even if he/she does not observe that deliberately, he/she has performed a sin but there is no atonement. Delaying shaving the head or cutting the hair of the head or the nail has no problem until the twelfth day, but it is a precaution not to perform .these acts in the night

Article ۳۱۷

It is obligatory to perform shaving or shortening of the hair of the head before Tawaf ,of Hajj, and if a pilgrim performs Tawaf of Hajj before Taqsir deliberately

then he/she should perform Tawaf after Taqsir again and pay the atonement of one sheep; but if he/she has performed Tawaf before Taqsir because of ignorance or forgetfulness then it is has no atonement, but it is obligatory precaution for him/her to perform Tawaf after Taqsir again.

Article ۳۱۸

It is not necessary that the Hajji himself/herself shortens his/her hair of the head and it is enough if he/she orders another person to do that, if that person is Shiite or Sunni and in any way he/she himself/herself should make the intention that for example "I perform the obligatory act of Taqsir for Hajjat al-Islam for closeness to Allah (قربه الی الله)".

Article ۳۱۹

It is obligatory to perform shaving or shortening the hair of the head in Mena and if a person does not perform that deliberately or because of ignorance or forgetfulness, it is obligatory for him/her to return to Mena and perform this duty. And if he/she cannot return or it causes severe hardness for him/her, then he/she should perform that anywhere that he/she is; and it is an obligatory precaution to send his/her hair to Mena and it is Mustahab to bury the hair in Mena.

Article ۳۲۰

It is not permitted for those who have not performed Taqsir yet and are still Muhrim to shave the head of another person or shorten his/her hair, but they should perform Taqsir first and then they can do it for the others.

Article ۳۲۱

A person who knows that if he/she shaves his/her head, he/she might get injured, then it

.is a precaution to cut a part of the hair first and then shave the head

Quintet Obligatory Acts of Mecca

Article ۳۲۲

It is obligatory for a Hajji to return to Mecca after performing triple acts of Mena in :order to perform the rest of ritual of Hajj which are five things as follows

۱- "Tawaf of Hajj" that is also called "Tawaf of pilgrimage".

۲- "The prayer of Tawaf of pilgrimage".

۳- "Sa'y of Safa and Marwah".

۴- "Tawaf of Nisa'"

۵- "The prayer of Tawaf of Nisa'".

These five acts should be performed exactly as we have said before for Umrah al-Tamattu' except for intention that is here the intention of Tawaf of Hajj and its prayer .and its Sa'y or the intention of Tawaf of Nisa' and its prayer

Article ۳۲۳

A Hajji can go to Mecca in the day of Eid of Qurban immediately after performing the acts of Mena and performs the above acts in there in that day. And it is better not to delay it to after eleventh day and if this happens, then no longer than the thirteenth day. If it is not impossible to perform these acts until the end of Dhu'l-Hijjah, although .it is Mustahab precaution not to delay after the thirteenth day

Article ۳۲۴

Acts of Mecca which are Tawaf of pilgrimage and prayer and Sa'y and Tawaf of Nisa' and its prayer should be performed after the acts of Mena, but those who can ;perform them before going to Arafat are

۱- Women who have the fear of involving with menstruation of childbirth and cannot

stay

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until they become pure.

۲- Ill persons who are not capable of performing Tawaf and Sa'y in the congestion of the crowd.

۳- Old men and women who are incapable performing these acts when returning from Mena because of congestion of the crowd or fear of danger or harm.

۴- All persons who know that they are incapable of performing these acts after returning or performing these acts causes them lots of troubles (and there is no difference between Tawaf of Nisa' and Tawaf of Hajj in this matter).

Article ۳۲۵

In case of performing these acts before the acts of Mena, it is an obligatory precaution to become Muhrim to the Ihram of Hajj and then performing the acts.

Article ۳۲۶

If an ill person becomes healthy or a woman gets pure after returning from "Mena" and are capable of performing Tawaf and Sa'y then it is obligatory precaution to perform them again.

Article ۳۲۷

Tawaf of Nisa' is obligatory for man, woman, old and young, married and single and even discriminator or neutral children, and without that woman does not become Halaal for man and man does not become Halaal for woman; and it is obligatory precaution that if a person brings a non-discriminator child then his/her guardian performs Tawaf of Nisa' with him/her.

Article ۳۲۸

Tawaf of Nisa' is not an obligatory Umrah of Hajj al-Tamattu', but it is obligatory in Hajj al-Tamattu' and Umrah al-Mufradah.

Article ۳۲۹

If a woman is in menstruation before performing Tawaf of Nisa' and cannot stay until becoming pure (for example when caravan does not wait for her) it

p: ٩۶

is necessary to take a proxy for performing Tawaf of Hajj and its prayer, and then she performs Sa’y and after that takes a proxy for performing Tawaf of Nisa’ and its prayer (also other persons who are not capable of performing Tawaf and Sa’y, should take a proxy).

Article ۳۳۰

Tawaf of Nisa’ cannot be performed immediately after Tawaf of Hajj and before Sa’y, but it should be performed after performing Sa’y; but if a person performs that before Sa’y because of ignorance about the matter or forgetfulness, then it is correct.

Article ۳۳۱

The things which were Haraam for Hajji in the state of Ihram become Halaal by performing the triple acts of Mena and acts of Mecca in three stages:

۱ - All Haraam things become Halaal after cutting or shaving the hair of the head, except fragrance and spouse.

۲- Fragrance becomes Halaal after performing Tawaf of pilgrimage and the prayer of Tawaf and Sa’y of Safa and Marwah.

۳- Spouse becomes Halaal after performing Tawaf of Nisa’ and its prayer.

Staying the Night in Mena (Baytuta in Mena)

Article ۳۳۲

It is obligatory for Hajji to stay the eleventh and twelfth night in Mena (and in some cases the thirteenth night is also obligatory) and if he/she stays in any other place in these two night then the atonement is one sheep and it is obligatory to pay the atonement of one sheep for each night.

Article ۳۳۳

It is enough to stay half of the night, if it is first or the second half.

Article ۳۳۴

It is possible that a Hajji returns to Mecca after the middle of

p: ٩٧

eleventh night for performing the acts of Mecca or returns to Mecca in the day of the .Eid after performing the acts of Mena and returns to Mena until the midnight

Article ٣٣٥

Baytuta in Mena also needs to have the intention for closeness to Allah like other acts of Hajj, and it is enough to have in the intention of staying the night in Mena for .performing Hajj al-Tamattu' from Hajjat al-Islam or Mustahab Hajj in the heart

Article ٣٣٦

Whenever a person abstains from performing Baytuta in Mena inevitably or because of an emergency or necessity then there is no sin considered for him/her and also .there is no atonement and his/her Hajj is correct

Article ٣٣٧

:Some types of people are exempt from staying performing Baytuta in Mena

Old men and women and ill persons and their nurses whose staying in Mena causes -١ .them severe hardness

Authorities and servants of caravans in the case that they have to return to Mena -٢ .for arranging the issues of pilgrims

Those who have fear of danger or harm among the congestion of the crowd when -٣ .returning

People who are busy all the night performing Tawaf of other worships in Mecca and -۴ .do not perform any act other than their necessities

Those who have come to Mecca for performing the rituals of Mecca and will return -۵ .to Mena before the dawn

Article ٣٣٨

Performing Baytuta in the hillsides around Mena (especially in congestion of the

crowd) has no problem (also in the hillsides around Mash'ar in the time of Wuquf in Mash'ar at

p: ٩٨

the night of the Eid, but it has problem to stay in the hillsides of the mount "Ma'zmein" which is situated at the beginning of Mash'ar and it is out of the zone of Mash'ar, .(except the cases of necessity of congestion of the crowd

Article ۳۳۹

Three types of people should stay the thirteenth night in Mena and perform Ramy of :(triple Jamarat (as obligatory precaution

۱- A person who has hunted an animal in the state of Ihram

۲- .A person who has performed sexual intercourse with his/her spouse

۳- .A person who does not depart from Mena in the twelfth day until the sunset

Staying the third night in Mena is obligatory in these three conditions, and in other .than that the pilgrim can return to Mecca in the twelfth day

Article ۳۴۰

Returning from Mena should be after the Azan of noon in the twelfth day, but those .who depart there in the thirteenth day can return before Azan of noon

Ramy al-Jamarat in the Eleventh and Twelfth Days

Article ۳۴۱

As it has been mentioned before, one of the obligatory acts of Hajj is Ramy of triple .Jamarat in the eleventh and twelfth days in the way that has been explained

Masdood and Mahsoor (People who have been prevented from performing ritual of (Hajj or Umrah because of an Obstacle

Article ۳۴۲

Masdood" is a person who is prevented of performing the rituals after the Ihram of" Umrah or Hajj by another person (enemy of government agents), and "Mahsoor" is a .person who cannot perform the rituals of Hajj or Umrah because of illness

Article ٣٤٣

Whenever a person who is Muhrim to Ihram of “Hajj” or “Umrah” and an enemy or other persons like government agents

p: ٩٩

or thieves or other than them prevent him/her from going to Mecca, and there is no other way of going to Mecca or this pilgrim cannot afford to pay the fare of that way, then he/she should sacrifice an animal in there and come out of Ihram. It is a precaution to shorten the hair of the head, and if there is no possibility of performing sacrifice in that place, he/she makes the "intention" of coming out of Ihram and it is a precaution to perform fasting for ten days instead of sacrifice (in the way that will be mentioned in the "article ۳۴۷" and if he/she couldn't perform in that way, then he/she .(perform it after he/she return to his/her hometown

Article ۳۴۴

Being Masdood happens by being prevented of going to Mecca, or coming to Mecca and being prevented of performing all of the acts of Hajj because of going to jail or any other cause, or by being prevented of Wuquf in Arafat and Mash'ar. But if a pilgrim is prevented of performing the acts of Mena then he/she should take a proxy for performing Ramy and sacrifice, and then shave the hair of the head or shorten it and come out of Ihram and perform the other acts of Mecca personally; and if this pilgrim has performed Wuqufs and is prevented only from the rituals of Mena and Mecca, he/she takes a proxy for performing Ramy and sacrifice and then perform Taqsir personally, and after that takes a proxy

.for performing the acts of Mecca

And in all of these conditions his/her Hajj is correct and comes out of Ihram, unless in the case that he/she is prevented of entering Mecca or performing the Wuquf of Arafat and Mash'ar or, this person is prevented of performing the acts that Hajj is invalidated when a person does not perform them (even involuntarily); in this case if he/she has the ability of performing Hajj before or his/her ability remains until the .next year, then Hajj is obligatory for him/her, unless it is not obligatory for this person

Article ۳۴۵

Mahsoor" is a person who cannot perform the rituals of Hajj and Umrah because of" :illness or injury or fracture of bones or like them, and has four conditions

۱- If a pilgrim is a Muhrim to Ihram of Umrah al-Mufradah but he/she has to return to his/her home because of illness, or similar problem and is not capable of performing the acts of Umrah al-Mufradah, then this person should send the money for sacrifice to Mecca and arrange with his/her friend for performing sacrifice for him/her in a specific time and date in Mecca, and then he/she performs Taqsir in that specified time and comes out of Ihram, and everything becomes Halaal for him except women until that he becomes healthy and performs Umrah al-Mufradah. If he/she became healthy but couldn’t perform Umrah al-Mufradah then he/she sends a proxy, and if there is no person for performing sacrifice for him/her, sacrifice in the place that he/she

is in and comes out of Ihram, and even if it is not possible, then the sacrifice is made .after returning to the hometown and action is done according to above order

Whenever a person is a Muhrim to Ihram of "Umrah of Hajj al-Tamattu'", acts like -٢ the previous article (as obligatory precaution) and if his/her Hajj is obligatory then .he/she should perform it again the next year

Whenever a person becomes Muhrim to Ihram of Hajj al-Tamattu' (from Mecca) -٣ and cannot perform any of the Wuqufs of "Arafat" or "Mash'ar" because of obstacles, then he/she should send the money for sacrifice by one of his/her friends to Mena in order to sacrifice for him/her in the day of the Eid (or after that until thirteenth day) and perform Taqsir in the time that has been arranged with his/her friends, and he/she comes out of Ihram and everything becomes Halaal for him except women (as obligatory precaution). He should perform Hajj in the next year in order that it becomes Halaal for him, or performs Umrah al-Mufradah before the time of Hajj of the next year, or if it is not possible then he should send a proxy. This person should .perform Hajj again in the next year if Hajj has been obligatory for him/her in that time

Whenever he/she performs one of two Wuqufs, his/her Hajj is correct and should -۴ perform the rest of the acts as much as he/she can and takes a proxy for performing the other

.acts that he/she could not perform

Article ۳۴۶

Whenever a person become healthy and can reach Hajj and perform at least one of .two Wuqufs, then he/she should go and perform the rest of the rituals, too

Miscellaneous Issues of Hajj

Article ۳۴۷

It is obligatory for a person who does not have either the sacrifice or it's money, to perform ten days of fasting, three days sequentially in the days of Hajj (seventh and eighth and ninth of Dhu'l-Hijjah) and seven days after returning home. If he/she could not perform fasting in the seventh day, he/she should do that in the eighth and ninth days after each other and one day after the thirteenth day, and these three days should be in the month of Dhu'l-Hijjah (and being in travel in not a obstacle for performing fasting in this condition), but he/she can perform other seven days in other .months, sequentially or separated

Article ۳۴۸

Whenever a person perform Umrah al-Tamattu' and comes out of Ihram and wants to abstain from doing the rituals of Hajj, he/she has performed no sin if this is because of illness or another obstacle, and if it is the first year of his/her ability of Hajj, it is clear that he/she has not been able of performing Hajj, and if Hajj has been obligated for him/her before then he/she should perform Hajj al-Tamattu' completely in the .next year

But if the pilgrim abstain from performing Hajj without any excuse then he/she has performed a sin (if has is obligatory or Mustahab) and there is nothing

else on him/her and should perform the obligatory Hajj in the next year and it is obligatory to perform Tawaf of Nisa' and its prayer any way.

Article ۳۴۹

Killing a bee and other insects like a fly or mosquito is not permitted in the state of Ihram (as obligatory precaution) and if the pilgrim kills that insect deliberately, then he/she should pay the atonement which is some food (for example one loaf of bread to a poor person) but it these insects causes him/her harm or disturbance then killing them is permitted and has no atonement.

Article ۳۵۰

It is obligatory for a person who performs Umrah al-Tamattu' to stay in Mecca and complete the rituals of Hajj (if Hajj is Mustahab or obligatory) and he/she can go out of Mecca only if he/she is sure than he/she can return and perform Hajj. Therefore going to close places like the cave of Hira and like that, which do not cause trouble in performing Hajj, has no problem.

Also servants of caravans and others can go to Jeddah, Medina or other places for performing necessary tasks, on condition that they are sure that they can return on time for performing the rituals of Hajj. And it is an obligatory precaution for them to become Muhrim to Ihram of Hajj when they want to leave and remain Muhrim until performing the acts of Hajj; but if this act causes severe hardness then they can leave without Ihram.

Article ۳۵۱

Whenever a person goes out of Mecca for performing a task after

completion of Umrah, Ihram is not obligatory for him/her if he/she returns in the same month (for example the pilgrim performs Umrah al-Tamattu' in the beginning of Dhu'l-Qa'dah and depart Mecca for Jeddah or other places and return in the same month of Dhu'l-Qa'dah), but he/she should become Muhrim if he/she returns in the next month and performs Umrah again and this will be considered as his/her Umrah al-Tamattu' and it is precaution to perform a Tawaf of Nisa' and its prayer for the .previous Umrah

Article ۳۵۲

Being in a roofed vehicle in the city of Mecca in the state of Ihram has no problem (in day or night) but it is better to observe the precaution in the place that is out of Haram .((that side which is beyond Masjid al-Tan'eem

Umrah al-Mufradah

Article ۳۵۳

Umrah al-Mufradah is one of the best acts and has lots of superiorities and it has :been quoted from holy prophet (s.a.) that

"اَلْعُمرَةُ كَفّارَةٌ لِكُلِّ ذَنْب"

Umrah is the atonement of all of the sins (and lighten the sins on the back of the .(human

Article ۳۵۴

Umrah can be performed in any month of the year but performing it in the month of .Rajab is best of all months and it has been affirmed many times in hadeeth

Article ۳۵۵

A person who is able to perform Umrah al-Mufradah, it is obligatory precaution for him/her to perform that although he/she has not the ability of performing Hajj, and it is not obligatory more than once in a lifetime. Therefore, it is obligatory precaution for those

proxies who perform Hajj in behalf other persons to perform Umrah al-Mufradah for .themselves

Article ٣٥٦

No one is permitted to enter Mecca without Ihram by any reason and should perform Umrah al-Mufradah after Ihram, and does not come out of Ihram without that, but some groups are excluded from this ruling: Car drivers and servants of caravans and all persons who go out of Mecca (for example to Medina and Jeddah) frequently, also the person who has performed Umrah al-Tamattu' or Umrah al-Mufradah and goes out of Mecca and returns in the same lunar month, Ihram and Umrah is not obligatory .for this person

Article ٣٥٧

Performing Umrah is Mustahab in each month; therefore if a person enters Mecca in the end of month of Rajab and performs Umrah, he/she can perform Umrah again when the month of Sha'ban begins, but performing two Umrah al-Mufradah has problem in that same month and if a person wants to perform more than one Umrah in one month, he/she performs that with the intention of Rija', which means hoping .(Allah to accept that (not with the intention of an absolute order

Article ٣٥٨

:There are seven acts for Umrah al-Mufradah

.Ihram from Miqat -١

.(Tawaf of house of Allah (seven rounds -٢

.The prayer of Tawaf -٣

.Sa'y of Safa and Marwah -۴

.(Taqsir (Shortening the hair and the nail -۵

.'Tawaf of Nisa -۶

.'The prayer of Tawaf of Nisa -۷

These acts should be performed in the way that has been mentioned in this book before for the Umrah of Hajj al-Tamattu', but with a difference in

intention that is making the intention of Umrah al-Mufradah instead of the intention of .'Umrah al-Tamattu

Article ٣٥٩

It is possible to wear Ihram from any of famous Miqats especially "Masjid al-Shajarah" (near Mecca), and also it is permitted to become a Muhrim from "Adni al-Hal" which means the first point out of Haram, and it is better to wear Ihram from any of the following places which are famous among the people of Mecca: "Hudaybiyah", "Ji'irranah" or "Tan'eem"; but it is easier for those who want perform Umrah al-Mufradah after Hajj to go to Masjid al-Tan'eem which is currently inside Mecca and is about eight kilometers from Masjid al-Haraam, and people can go to that place with .roofed car even in the day because it is in the city

Article ٣۶٠

Point

People who come from Jeddah for performing Umrah al-Mufradah should become Muhrim from Hudaybiyah (which is about ١٧ km from Mecca), and for those going .through Medina, becoming Muhrim in Masjid al-Shajarah is the best of all

point

١- Cleaning the body and cutting the nail and shortening mustache above the lips and .removing the hairs of armpit and pubic area before Ihram

٢- A person who intends to go to Hajj leaves the hair of the face and the head from the beginning of Dhu'l-Qa'dah and the person who intends to go to Umrah leaves .them one month before, and some of Faqihs considered it as obligatory

٣- Performing Ghusl of Ihram before Ihram in Miqat. This Ghusl is also correct for a woman who is in her menstruation period and has given birth to a child. Performing it before other acts is permitted especially when there is a fear of nonexistence of water in Miqat and if water was found in Miqat, then it is Mustahab to perform that Ghusl again and after performing this Ghusl if Mukallaf (accountable; a Muslim who

has reached the age of puberty) wears clothes or eats things which are Haraam for Muhrim, then performing again is Mustahab and if Mukallaf performs Ghusl in the day, that Ghusl

suffices until the end of the next night and if it is performed in the night then it suffices until the end of the next day. But he/she should perform the Ghusl again if the ablution .is invalidated before Ihram and after Ghusl

:Saying the following sentences while wearing the two clothing of Ihram -۴

اَلحَمْـدُ لِلّه الَّذی رَزَقَنی مَا اُواری بِه عَوْرَتِی و اُؤدِّی فیهِ فَرْضِـی وَ أعْبُـدُ فیهِ رَبّی و اَنْتَهی فیه إلی مَا اَمَرَنِی الحَمْدُ لِلّهِ الَّذی قَصَدْتُهُ فَبَلَّغَنی و أرَدْتُهُ فَاُعانَنی وَ قَبِلَنی وَ لَمْ یَقْطَعْ بی وَ وَجْهَهُ أرَدْتُ فَسَـلَّمَنی فَهُوَ حِصْـنی وَ کَهْفِی و حِرْزی وَ ظَهْری وَ مَلاذی وَ رَجائی وَ مَنجای و ذُخری وَ عُدَّتی فی شِدَّتی وَ رَخائی .

.The two towels of Ihram should be made of cotton -۵

Wearing Ihram in the following way: If it is possible, after the prayer of noon and if -۶ it is not, then after another obligatory prayer. If this is not also possible, then wear after performing six or two Rak'ats of Mustahab prayer, reciting Tawhid Sura after Hamd in the first Rak'at and

after Hamd Sura in the second Rak'at although performing six Rak'ats "قل یا ایها الکافرون" is better. One should praise and thank ALLAH (swt) after the prayer and sending Salawat (salutation to Muhammad (s.a.) and his family (a.s.)); then the pilgrim should :say

للَّهُمَّ إنِّی أسألُکَ أنْ

تَجْعَلَنی مِمَّنِ اسْتَجابَ لَـکَ وَ آمَنَ بِوَعْـدِکَ وَ اتَّبَعَ أمْرَکَ فـإنِّی عَبْـدُکَ وَ فی قَبْضَـتِکَ لا أُوقی إلاّ مَ وَقَیْتَ وَ لا آخُذُ إلاّ مَا أعْطَیْتَ وَ

قَدْ ذكَرْتَ الْحَجَّ فَأسْاَلُکَ أنْ تَعْزِمَ لی عَلیهِ عَلی کِتابِکَ وَ سُنَّهِ نَبِیِّکَ صَلَواتُکَ عَلیهِ وَ آلِهِ و تُقَوِّینی عَلی مَا ضَعُفْتُ وَ تُسَلِّمَ لی مَناسِکی فی یُسر مِنْکَ وَ عافِیَه وَ اجْعَلْنی مِن وَفْدِکَ الَّذی رَضِیْتَ وَ ارْتَضَیْتَ وَ سَمَّیْتَ وَ کَتَبْتَ، اللّهُمَّ إنَّی خَرَجْتُ مِنْ شُقَّه بَعیده وَ أنْفَقْتُ مالی إبْتِغاءَ مَرْضاتِکَ اللّهُمَّ فَتَمِّمْ لی حَجَّتی وَ عُمْرَتی، اللّهُمَّ إنّی اُریدُ الَّتمَتُّعَ بِالعُمرَهِ إلی الحَجِّ عَلی کِتابِکَ وَ سُنَّهِ نَبِیِّکَ صَلَواتُکَ عَلَیهِ وَ آلِهِ، فَإن عَرَضَ لی عارِضٌ یَحْبِسُنی فَخَلِّنی حیثُ حَبَسْتَنی بِقَدَرِکَ الَّذی قَدَّرْتَ عَلَیّ، اللّهُمَّ إنْ لَمْ تَکُنْ حِجَّهً فَعُمرَهً اُحَرِّمُ لَکَ شَعْری وَ بَشَری وَ لَحمی وَ دَمی وَ عِظامی وَ مُخِّی وَ عَصَبی مِنَ النِّساءِ وَ الثِّیابِ وَ الطّیبِ أبْتَغی بِذلِکَ وَجْهَکَ وَ الدّارَ الآخِرَه

It is not sufficient to say the intention of Ihram in the heart, It is Mustahab for men -۷ .to say Labbayk with a loud voice

We have said before that obligatory Labbayk which causes the entrance in the - ۸ :state of Ihram is as follows as a precaution

لَبَّیْکَ اللّهُمَّ لَبَّیکَ، لَبَّیْکَ لا شَریکَ لَکَ لَبَّیکَ، إنَّ الحَمْدَ وَ النِّعْمَهَ لَکَ وَ المُلْکَ، لا شَریکَ لَکَ

:And it is Mustahab to say after that

لَبَّیْکَ ذَ الْمَعارِجِ لَبَّیْکَ لَبَّیْکَ داعِیاً اِلی دارِ السَّلام لَبَّیْکَ، لَبَّیْکَ غَفّارَ الذُّنُوبِ لَبَّیْکَ، لَبَّیْکَ اَهْلَ التَّلْبِیَهِ لَبَّیْکَ، لَبَّیْکَ ذَاالْجَلالِ وَ الاِکْرام لَبَّیْکَ، لَبَّیْکَ تُبْدِئُ وَ الْمَعادُ اِلَیْکَ لَبَّیْکَ، لَبَّیْکَ تَسْتَغْنی وَ یُفْتَقَرُ اِلَیْکَ لَبَّیْکَ، لَبَّیْکَ مَرْغُوباً وَ مَرْهُوب اِلَیْکَ لَبَّیْکَ، لَبَّیْکَ اِلهَ الْحَقِّ لَبَّیْکَ، لَبَّیْکَ ذَا النَّعْماءِ وَ الْفَضْلِ الْحَسَنِ الْجَمیلِ لَبَّیْکَ، لَبَّیْکَ کَشّافَ الْکُرَبِ العِظامِ لَبَّیْکَ، لَبَّیْکَ

عَبْدُکَ وَ ابْنُ عَبْدَیکَ لَبَّیْکَ، لَبَّیْکَ یا کَرِیمُ لَبَّیْکَ

:And it is also good to say these sentences

لَبَّیْکَ أَتَقَرَّبُ اِلَیْکَ بِمُحَمَّد وَ آلِ مُحَمَّد لَبَّیْکَ، لَبَّیْکَ بِحَجَّه اَوْ عُمْرَه لَبَّیْکَ، لَبَّیْکَ وَ هذِهِ عُمْرَهُ مُتْعَه اِلَی الْحَجِّ لَبَّیْکَ، لَبَّیْکَ اَهْلَ التَّلْبِیهِ لَبَّیْکَ، لَبَّیْکَ تَلْبِیَهً تَمامُها وَ بَلاغُها عَلَیْکَ

:One must repeat reciting Labbayk in the state of Ihram in these cases also -۹

.When awaking from the sleep -۱

.After each obligatory and Mustahab prayer -۲

.When reaching other pilgrims who are ride -۳

.When going up the ascent or coming down from that -۴

.While getting in or off the vehicles, animals or like them -۵

Reciting then a lot in the time of the dawn and women also must recite these - ۶ Labbayks during menstruation and lochia, and the ones who are performing Umrah should continuously recite Labbayks until he/she sees the house of Mecca and stops that after seeing them, but the Labbayk of Hajj are continuous until the noon of the .day of Arafa and stops after that

Makrooh (Disliked) acts of Ihram

Wearing black Ihram clothing. It is precaution and better to renounce that and - ۱ .wearing white Ihram clothing

.Sleeping in yellow bedding and pillow for a Muhrim -۲

Wearing impure clothing of Ihram and if clothing becomes impure during Ihram, it -۳ is better not to wash them in the state of Ihram, but it is possible to change that .clothing

.Wearing striped clothing of Ihram -۴

٥- Using henna before Ihram in the way that its effects remain until Ihram.

٦- It is better for Muhrim not to use washcloth or

p: ١١٩

.like that on the body

.It is a precaution to say Labbayk answering someone who is calling a Muhrim -٧

point

It is Mustahab to perform Ghusl for entering Masjid al-Haraam and it is also Mustahab to enter barefoot and with the state of dignity and entering from the door of “Bani Shaiba” and it is said that the door of Bani Shaiba is currently in front of Baab al-Salaam, therefore it is better than a person enters from Baab al-Salaam and stands at the door of Masjid al-Haraam and

:says

اَلسَّلامُ عَلَيْکَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّهِ وَ بَرَکاتُهُ، بِسْمِ اللّهِ وَ بِاللّهِ وَ مِنَ اللّهِ وَ ما شآءَ اللّهُ، اَلسَّلامُ عَلى اَنْبِيآءِ اللّهِ وَ رُسُلِهِ، اَلسَّلامُ عَلى رَسُولِ اللّهِ، صَلَّى اللّهُ عَلَيْهِ وَ آلِهِ. اَلسَّلامُ عَلى اِبْراهِيمَ خَليلِ اللّهِ وَ الْحَمْدُ لِلّهِ رَبِّ الْعالَمِينَ

And then enters the Masjid al-Haraam and raises the hands and says while facing the :Ka'ba

اَللّهُمَّ إِنّی اَسْأَلُکَ فِی مَقامی هذا، وَ فی اَوَّلِ مَناسِکی اَنْ تَقْبَلَ تَوْبَتی، وَ اَنْ تَتَجاوَزَ عَنْ خَطِيئَتی وَ اَنْ تَضَعَ عَنّی وِزْری، اَلْحَمْدُ لِلّهِ الَّذی بَلَّغَنی بَيْتَهُ الْحَرامَ، اَللّهُمَّ إِنّی اَشْهَدُ اَنَّ هذا بَيْتُکَ الْحَرامُ الَّذی جَعَلْتَهُ مَثابَةً لِلنّاسِ وَ اَمْناً مُبارَکاً وَ هُدیً لِلْعالَمِينَ، اَللّهُمَّ إِنّی عَبْدُکَ، وَ الْبَلَدَ بَلَدُکَ، وَ الْبَيْتَ بَيْتُکَ، جِئْتُ اَطْلُبُ رَحْمَتَکَ، وَ اَؤُمُّ طاعَتَکَ، مُطِيعاً لِاَمْرِکَ، راضِياً بِقَدَرِکَ، اَسْأَلُکَ مَسْأَلَةَ الْفَقِيرِ اِلَيْکَ الْخائِفِ لِعُقُوبَتِکَ، اَللّهُمَّ افْتَحْ لی اَبْوابَ رَحْمَتِکَ، وَ اسْتَعْمِلْنی بِطاعَتِکَ وَ مَرْضاتِکَ

:And it is mentioned in another hadith that one should recite at the door of mosque

بِسْمِ اللّهِ وَ بِاللّهِ وَ مِنَ اللّهِ وَ اِلَی اللّهِ وَ ما شآءَ اللّهُ وَ عَلى مِلَّهِ رَسُولِ اللّهِ، صَلَّى اللّهُ عَلَيْهِ وَ آلِهِ، وَ خَيْرُ الْاَسْمآءِ لِلّهِ وَ الْحَمْدُ لِلّهِ، وَ السَّلامُ عَلى رَسُولِ اللّهِ، اَلسَّلامُ عَلى مُحَمَّدِ بْنِ عَبْدِ اللّهِ، اَلسَّلامُ عَلَيْکَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّهِ وَ بَرَکاتُهُ، اَلسَّلامُ عَلى اَنْبِيآءِ اللّهِ وَ رُسُلِهِ، اَلسَّلامُ عَلى خَلِيلِ الرَّحْمنِ، اَلسَّلامُ عَلَى الْمُرْسَلِينَ، وَ الْحَمْدُلِلّهِ رَبِّ الْعالَمِينَ، اَلسَّلامُ عَلَيْنا وَ عَلى عِبادِ اللّهِ الصّالِحِينَ

اَللّهُمَّ صَلِّ عَلى مُحَمَّد وَ آلِ مُحَمَّد، وَ بارِکْ عَلى مُحمد و آلِ مُحمد، وَ ارْحَم مُحمداً و آلَ مُحَمَّد، کَما صَلَّيْتَ

وَ بارَكْتَ وَ تَرَحَّمْتَ على إبْراهِيمَ وَ آلِ إبْراهِيمَ، إنَّكَ حَميدٌ مَجِيدٌ

اَللّهُمَّ صَلِّ عَلى مُحَمَّد وَ آلِ مُحَمَّد عَبْدِكَ وَ رَسُولِكَ، اَللّهُمَّ صَلِّ عَلى إبْراهِيمَ خَلِيلِكَ وَ عَلى أَنْبِيآءِكَ وَ رُسُلِكَ وَ سَلِّمْ عَلَيْهِمْ، وَ سَلامٌ عَلَى الْمُرْسَلِينَ، وَ الْحَمْدُلِلّهِ رَبِّ الْعالَمِينَ

اَللّهُمَّ افْتَحْ لِى أَبْوابَ رَحْمَتِكَ، وَ اسْتَعْمِلْنى فِى طاعَتِكَ وَ مَرْضاتِكَ وَ احْفَظْنِى بِحِفْظِ الايمانِ اَبَداً ما اَبْقَيْتَنى، جَلَّ ثَناءُ وَجْهِكَ، اَلْحَمْدُلِلّهِ الَّذِى جَعَلَنى مِنْ وَفْدِهِ وَ زُوّارِهِ وَ جَعَلَنى مِمَّنْ يَعْمُرُ مَساجِدَهُ، وَ جَعَلَنى مِمَّنْ يُناجيهِ اَللّهُمَّ إنى عَبْدُكَ وَ زائِرُكَ فى بَيْتِكَ وَ عَلى كُلِّ مَأْتِيٍّ حَقٌّ لِمَنْ أَتاهُ وَ زارَهُ، وَ أَنْتَ خَيْرُ مَأْتِيٍّ وَ أَكْرَمُ مَزُور فَأَسْأَلُكَ يا اَللّهُ يا رَحْمنُ بِأَنَّكَ أَنْتَ اللّهُ لا إلهَ إلاّ أَنْتَ وَحْدَكَ لاشَريكَ لَكَ بِأَنَّكَ واحِدٌ اَحَدٌ صَمَدٌ لَمْ تَلِدْوَ لَمْ تُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً اَحَدٌ، وَ أَنَّ مُحَمَّداً عَبْدُكَ وَ رَسُولُكَ صَلَّى اللّهُ عَلَيْهِ وَ عَلى أَهْلِ بَيْتِهِ يا جَوادُ يا كَريمُ ى ماجِدُ يا جَبّارُ يا كَريمُ أَسْأَلُكَ أَنْ تَجْعَلَ تُحْفَتَكَ إيّاىَ بِزِيارَتى إيّاكَ أَوَّلَ شَيْء تُعْطِيَنى فَكاكَ رَقَبَتى مِنَ النّارِ

:Then he/she should recite three times

أَللّهُمَّ فُكَّ رَقَبتى مِنَ النّارِ

:And then say

وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلالِ الطَّيِّبِ وَ ادْرَأْعَنّى شَرَّ شَياطِيْنِ الْجِنِّ وَ الإنْسِ وَ شَرَّ فَسَقَهِ الْعَرَبِ وَ الْعَجَمِ

:It is Mustahab to recite while being parallel to al-Hajar al-Aswad

أَشْهَدُ أَنْ لا إلهَ إلاّ اللّهُ وَحْدَهُ لا شَريكَ لَهُ وَ أَنَّ مُحَمَّد عَبْدُهُ وَ رَسُولُهُ آمَنْتُ بِاللّهِ وَ كَفَرْتُ بِالْجِبْتِ وَ الطّاغُوتِ وَ اللاّتِ وَ الْعُزّى وَ بِعِبادَهِ الشَّيْطانِ وَ بِعِبادِهِ كُلِّ نِدٍّ يُدْعى مِنْ دُونِ اللّهِ

And then go closer to al-Hajar

:al-Aswad and if it is possible put the hand on it and recite

أَلْحَمْدُ لِلّهِ الَّذی هَدانا لِهذا

وَ ما كُنّا لِنَهْتَدِیَ لَوْ لا أَنْ هَدانَا اللّهُ سُبْحانَ اللّهِ وَ الْحَمْدُ لِلّهِ وَ لا إِلهَ إِل اللّهُ وَ اللّهُ أَكْبرُ، اَللّهُ أَكْبرُ مِنْ خَلْقِهِ وَ اللّهُ أَكْبرُ مِمّا أَخْشی وَ اَحْذَرُ، لا إِلهَ إِلاَّ اللّهُ وَحْدَهُ ل شَریکَ لَهُ، لَهُ الْمُلْکُ وَ لَهُ الْحَمْدُ یُحْیی وَ یُمیتُ وَ یُمیتُ وَ یُحْیی وَ هُوَ حَیٌّ لا یَمُوتُ بِیَدِهِ الْخَیْرُ وَ هُوَ عَلی كُلِّ شَیْء قَدیرٌ

And then send Salawat to prophet (s.a.) and his family (a.s.) and salutations to the .prophets in the same way that he/she saluted while entering the mosque

:And then say

نّی اُؤمِنُ بِوَعدِکَ وَ أوُفی بِعَهْدِک

It is mentioned in a reliable hadeeth that when you reach the al-Hajar al-Aswad raise your hands and praise and thank Allah and send Salawat to Prophet (s.a.) and ask Allah to accept your Hajj, and kiss the al-Hajar al-Aswad if it is possible. If it is not, :then touch it with your hand and if this is also not possible either, point to it and say

أَللّهُمَّ أَمانَتی أَدَّیْتُها وَ میثاقی تَعاهَدْتُهُ لِتَشْهَدَ لی بِالْمُوفاهِ أَللّهُمَّ تَصْدیقاً بِكِتابِکَ وَ عَلی سُنَّتِ نَبِیِّکَ صَلَواتُکَ عَلَیْهِ وَ آلِهِ أَشْهَدُ أَنْ لا اِلَهَ إِلاَّ اللّهُ وَحْدَهُ ل شَریکَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ آمَنْتُ بِاللّهِ وَ كَفَرْتُ بِالْجِبْتِ وَ الطّاغُوتِ وَ اللّاتِ وَ الْعُزّی وَ عِبادَهِ الشَّیْطانِ وَ عِبادَهِ كُلِّ نِدٍّ یُدْعی مِنْ دُونِ اللّهِ

And if you cannot recite all of this recite some of

:it and say

أَللّهُمَّ إِلَيْکَ بَسَطْتُ يَدی وَ فيم عِنْدَکَ عَظُمَتْ رَغْبَتی فَاقْبَلْ سُبْحَتی وَ اغْفِرلی وَ ارْحَمْنی، اَللّهُمَّ إِنِّی أَعُوذُ بِکَ مِنَ الْکُفْرِ وَ الْفَقْرِ وَ مَواقِفِ الْخِزْیَ فِی الدُّنْیا وَ الآخِرَهِ

:It is Mustahab to say the following during Tawaf

اَللّهُمَّ اِنّی أَسْئَلُکَ باِسْمِکَ الَّذی یُمْشی بِهِ عَلی طَلَلِ الْماَءِ کَم یَمْشی بِهِ عَلی جُدَدِ الأرْضِ وَ اَسْئَلُکَ بِاسْمِکَ الَّذی تَهْتَزُّ بِه اَقْدامُ مَلائِکَتِکَ وَ اَسْئَلُکَ باِسمِکَ الَّذی دَعاکَ بِهِ مُوسی مِنْ جانِبِ الطُّورِ فَاسْتَجَبْتَ لَهُ وَاَلْقَیْتَ عَلَیْهِ مَحَبَّهً مِنْکَ وَ اَسْئَلُکَ بِاسْمِکَ الَّذی غَفَرْتَ بِه لِمُحَمَّد صَلَّی اللّهُ عَلَیْهِ وَ آلِهِ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَ ما تَأَخَّرَ وَ اَتْمَمْتَ عَلَیْهِ نِعْمَتَکَ اَنْ تَفْعَلَ بی کَذا وَ کذ

.from almighty Allah "کذا و کذا" And then ask your wishes and requests instead of

:Also it is Mustahab to recite during Tawaf

اَللّهُمَّ اِنّی اِلَیْکَ فَقیرٌ وَ اِنّی خآئِفٌ مُسْتَجیرٌ فَلا تُغَیِّرْ جِسْمی وَ لاتُبَدِّلْ اِسْمی

Then send Salawat to Mohammad (a.s.) and his family (a.s.), especially when reaching the door of the house of Ka’ba, it is Mustahab for a pilgrim that when he/she reaches :the Hijr Ismael to look at the top of it and recite

اَللّهُمَّ اَدْخِلْنی الْجَنَّهَ وَ اَجِرْنی مِنَ النّارِ بِرَحْمَتِکَ وَ عافِنی مِنَ السُّقْمِ وَ اَوْسِعْ عَلَیَّ مِنَ الرِّزْقِ الْحَلالِ وَ ادْرَ عَنّی شَرَّ فَسَقَهِ الْجِنِّ وَ الإنْسِ وَ شَرَّ فَسَقَهِ الْعَرَبِ وَ الْعَجَمِ

:And when he/she passes the Hijr then he/she should recite

یا ذَ المَنِّ وَ الطَّوْلِ یا

ذَا الْجُودِ وَ الْکَرَمِ اِنَّ عَمَلی ضَعیفٌ فَضاعِفْهُ لی وَ تَقَبَّلْهُ مِنّی اِنَّکَ اَنْتَ السَّمیعُ الْعَلیمُ

And when this pilgrim reaches the Rukn

:Yamani (the fourth corner of the Ka’ba) she/she should raise the hand and recite

ى اَللّهُ يـا وَلِىَّ الْعـافِيَهِ، وَ خـالِقَ الْعـافِيَهِ، وَ رازِقَ العافِيَهِ، وَ الْمُنْعِمَ بِالْعافِيَهِ، وَ الْمُتَفَضِّلَ بِالْعافِيَهِ عَلَىَّ وَ عَلى جَمِيعِ خَلْقِكَ، يا رَحْمنَ الـدُّنْيا وَ الآخِرَهِ وَ رَحِيمَهُمـا، صَلِّ عَلى مُحَمَّد وَ آلِ مُحَمَّد، وَ ارْزُقْنَا الْعافِيَهَ، وَ تَمامَ الْعافِيَهِ، وَ شُكْرَ الْعافِيَهِ فِى الـدُّنْيا وَ الآخِرَهِ، يا اَرْحَمَ الرّاحِمِينَ

:And then turn the face to Ka’ba and recite

اَلْحَمْدُلِلّهِ الَّذِى شَرَّفَكِ وَ عَظَّمَكِ، وَ الْحَمْدُلِلّهِ الَّذى بَعَثَ مُحَمَّداً نَبِيّاً، وَ جَعَلَ عَلِيّاً اِماماً، اَللّهُمَّ اهْدِ لَهُ خِيارَ خَلْقِكَ، وَ جَنِّبْهُ شِرارَ خَلْقِكَ

:And when he/she reaches between Rukn Yamani and al-Hajar la-Aswad should recite

رَبَّنا آتِنا فِى الدُّنْيا حَسَنَهً وَ فِى الآخِرَهِ حَسَنَهً وَ قِنا عَذابَ النّار

And in the seventh round when the pilgrim reaches the Mustajar (٣) it is Mustahab that he/she opens his/her hands and place the face and abdomen on the wall of Ka’ba and :recites

اَللّهُمَّ الْبَيْتُ بَيْتُكَ، وَ الْعَبْدُ عَبْدُكَ، وَ هذا مَقامُ الْعائِذِ بِكَ مِنَ النّارِ

And then confess to his/her sins and asks forgiveness from the almighty Allah, that will :be accepted Allah willing. Then after that, recite

اَللّهُمَّ مِنْ قِبَلِكَ الرَّوْحُ

وَ الْفَرَجُ وَ الْعافِيَهُ، اَللّهُمَّ اِنَّ عَمَلِى ضَعِيفٌ فَضاعِفْهُ لِى، وَ اغْفِرْ لِى مَااطَّلَعْتَ عَلَيْهِ مِنّى وَ خَفِىَ عَلى خَلْقِكَ، اَسْتَجِيرُ بِاللّهِ مِنَ النّار

And pray for anything that he/she wants, and put the hand on Rukn Yamani which is situated before Rukn al-Hajar al-Aswad and then comes close to al-Hajar al-Aswad :and complete Tawaf and recite

اَللّهُمَّ قَنِّعْنى بِما رَزَقْتَنى وَ بارِكْ لى فيما

آتَیْتَنی

And it is Mustahab for the performer of Tawaf that he/she rubs his/her hand on Rukns (pl. or Rukn; four corners) of Ka’ba and al-Hajar al-Aswad in each round and recite while touching the Hajar

:And recite

أمانَتی أدَّیتُها وَ میثاقی تَعاهَدْتُهُ لِتَشْهَدَ لی بِالْـمُوافاهِ

Although performing lots of these acts is not possible in the time of obligatory Hajj and may cause disturbance to the other pilgrims, the pilgrim should perform any of .them which is possible that does not cause disturbance and trouble

It is Mustahab that in the prayer of Tawaf the pilgrim should recite “Tawhid Sura” in the second Rak'at, and ”قل یا ایها الکافرون after the Hamd in the first Rak'at and “Sura of praise and thank Allah after the prayer and send Salawat to Mohammad (s.a.) and his family (a.s.) and ask Allah for acceptance. It has been mentioned in some of the :hadeeth that Imam Sadiq (a.s.) prostrated after the prayer of Tawaf and said

سَجِدَ لَکَ وَجْهِی تَعَبُّداً وَرِقّاً، لااِلهَ اِلاّ اَنْتَ حَقّاً حَقّاً، اَلاْوَّلُ قَبْلَ کُلِّ شَیْء، وَ الاْخِرُ بَعْدَ کُلِّ شَیْء، وَ ه اَنا ذابَیْنَ یَدَیکَ ناصِیَتِی بِیَدِکَ، فَاغْفِرْلِی، اِنَّهُ لایَغْفِرُ الذَّنْبَ الْعَظِیمَ غَیْرُکَ، فَاغْفِرْلِی، فَإِنِّی مُقِرٌّ بِذُنُوبِی عَلی نَفْسِی، وَ لایَدْفَعُ الذَّنْبَ الْعَظِیمَ غَیْرُک

.And after the prostration the face of his holiness were wet with tears

It is also Mustahab that after the prayer of Tawaf and before Sa’y the pilgrim goes to Zamzam well and pour some water on his/her head and back and abdomen and :recite

ا

للَّهُمَّ اجْعَلْهُ عِلْماً نافِعاً وَ رِزقاً واسِعاً

وَ شِفاءً مِنْ كُلِّ داء وَ سُقْم

.The pilgrim should go close to al-Hajar al-Aswad after performing the acts of Tawaf

It is Mustahab to go to Safa from the door which is parallel to al-Hajar al-Aswad and go gently above the Safa and look at the house of Ka'ba and look at the Rukn of al-Hajar al-Aswad and praise and thank Allah and consider the divine gifts and then :recite

"الله اكبر" seven times,

"الحمد لله" seven times,

"لا اله الّا الله" seven times and

إِلَه إِلاَّ اللّهُ وَحْدَهُ لاشَريكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيى وَ يُميتُ وَ هُوَ حَيٌّ لايَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلى كُلِّ شَئٍ قَديرٌ

Seven times, and then send Salawat to Mohammad (s.a.) and his family (a.s.) three :times and recite

اَللّهُ أَكْبَرُ عَلى ما هَدانا، وَ الْحَمْدُلِلّهِ عَلى ما اَبْلانا، وَ الْحَمْدُلِلّهِ الْحَيِّ الْقَيُّومِ، وَ الْحَمْدُلِلّهِ الدّآئ

مِ

:And repeat this three times.Then recite three times

اَشْهَدُ اَنْ لا إِلهَ إِلاّ اللّهُ

وَ

اَشْهَدُ أَنَّ مُحَمَّد عَبْدُهُ وَ رَسُولُهُ لا نَعْبُدُ إِلاّ إِيّاهُ مُخْلِصينَ لَهُ الدّينَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

:And then recite three times

أَللّهُمَّ إِنّى أسْئَلُكَ الْعَفْوَ وَ الْعافِيَهَ وَ الْيَقينَ فى الدُّنْيا وَ الآخِرَهِ

:Also recite three times

اَللّهُمَّ آتِنا فِی الدُّنْیا حَسَنَهً وَ فِی الآخِرَهِ حَسَنَهً وَ قِنا عَذابَ النّارِ

:And then recite each of following phrases one hundred times

"الله اکبر", "لا اله الّا الله", "الحمد لله"

and "سبحان الله".

:Then it is Mustahab that the pilgrim recites the following

ل إِلهَ إِلاَّ اللّهُ وَحْدَهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ و نَصَرَ عَبْدَهُ، وَ غَلَبَ الأَحْزابَ وَحْدَهُ، فَلَهُ الْمُلْکُ وَ لَهُ الْحَمْدُ وَحْدَهُ اَللّهُمَّ بارِکْ

لی فی الْمَوْتِ وَ فیما بَعْدَ المَوتِ، اَللّهُمَّ إِنّی اَعُوذُ بِکَ مِنْ ظُلْمَهِ الْقَبْرِ وَ وَحْشَتِهِ، اَللّهُمَّ اَظِلَّنی فی ظِلِّ عَرْشِکَ یَوْمَ لاظِلَّ إلاّ ظِلَّکَ

And he/she should repeat many times that he/she confides his/her religion, self, family and assets to Allah and then recite:

اَسْتَوْدِعُ اللّهَ الرَّحمنَ الرَّحیمَ الَّذی لایَضیعُ وَدایِعَهُ دینی وَ نَفْسی وَ أَهْلی اَللّهُمَّ اسْتَعْمِلْنی عَلی کِتابِکَ وَ سُنَّهِ نَبِیِّکَ وَ تَوَفَّنی عَلی مِلَّتِهِ وَ اَعِذْنی مِنَ الْفِتْنَهِ

And then recite "الله اکبر" three times and if he/she cannot perform this entire act, then he/she should recite as much possible.

Also it is Mustahab to recite this prayer:

اَللّهُمَّ اغْفِرْ لی کُلَّ ذَنْب أذْنَبْتُهُ قَطُّ، فَإِنْ عُدْتُ فَعُدْ عَلَیَّ بِالْمَغْفِرِه، فَإِنَّکَ أنْتَ الغَفُورُ الرَّحیمُ، اَللّهُمَّ افْعَلْ بی ما أَنْتَ أَهْلُهُ، فَإِنَّکَ إنْ تَفْعَلْ بی ما أنْتَ أهْلُهُ تَرْحَمْنی، وَ إنْ تُعَذِّبْنی فَأَنْتَ غَنِیٌّ عَنْ عَذابی، وَ أَنَ مُحْتاجٌ إلی رَحْمَتِکَ، فَیامَنْ اَنَا مُحْتاجٌ إلی رَحْمَتِهِ إرْحَمْنی، اَللّهُمَّ لاتَفْعَل بی م اَنَا اَهْلُهُ، فَإِنَّکَ إنْ تَفْعَلْ بی ما اَنَا أَهْلُهُ تُعَذِّبْنی وَ لم تَظْلِمْنی، اَصْبَحْتُ اَتَّقی عَدْلَکَ وَ لاأَخافُ جَوْرَکَ، فَیامَنْ هُوَ عَدْلٌ لایَجُورُ اِرْحَمْنی

It is Mustahab for a pilgrim to perform Sa'y on foot and perform the Harwala (jogging) from the marked place; it means that he/she goes a little faster and if he/she is on a cart, then should speed up the cart and walk normally after that to Marwah and perform like this in return. Harwala is not for women and it is Mustahab to cry to the presence of Allah and pray a lot while performing Sa'y.

The acts

which are Mustahab in the Ihram of Umrah are also Mustahab in the Ihram of Hajj. When a person wears Ihram and comes out of Mecca and goes to the high places around Mecca, he /she should recite Labbayk with a loud voice and when one notices Mena should recite:

اللّهُمَّ إيّاکَ أرجو و إيّاکَ أدْعُو فَبَلِّغْنى أملى وَ أصلحْ لى عَمَلِى

And continue this way with a submissive heart and body praising Allah and when he/she reaches Mena should recite:

اَلْحَمْدُلِلّهِ الَّذى اَقْدَمَنِيها صالِحاً فِى عافِيَه وَ بَلَّغَنِى هذَا الْمَکانَ :

and then say:

اَللّهُمَّ هـذِهِ مِنى وَ هِىَ مِمّـا مَنَنْتَ بِهِ عَلَيْنـا مِنَ الْمَناسِـکِ، فَأَسْـئَلُکَ اَنْ تَمُنَّ عَلَىَّ بِمـا مَنَنْتَ عَلى أنْبِيآئِـکَ، فَإنَّمـا اَنَا عَبْـدُکَ وَ فِى قَبْضَتِک

If it is possible it is better that the pilgrim stays the night of Arafa in Mena and perform Allah's worship. It is better to perform worship and prayers in al-Khaif Mosque and then recite Ta'qibat (followings of the prayer) after the dawn prayer until sunset and then go to Arafat. If he/she wants to go after the sunset there is no problem, but the tradition says that it is better to pass Wadi Mohassar before the complete sunset and going before morning is Makrooh, unless there is a necessity or fear of congestion of the crowds.

One should recite this prayer when he/she goes to Arafat:

اَللّهُمَّ اِلَيْکَ صَمَدْتُ وَ

اِيّاکَ اعْتَمَـدْتُ وَ وَجْهَکَ اَرَدْتُ اَسْـئَلُکَ اَنْ تُبارِکَ لى فى رِحْلَتى وَ اَنْ تَقْضِـىَ لى حاجَتى وَ اَنْ تَجْعلَنى مِمَّنْ تُباهى بِهِ الْيَوْمَ مَنْ هُوَ اَفْضَلُ مِنّى

And

.repeat Labbayk until reaching Arafat

Although, performing lots of these Mustahab acts is difficult nowadays, the pilgrim can perform them as much as he/she can, and if he/she has the intention of performing all of them, Allah will give him/her the benefits and blessings; Allah willing.

:Mustahab Acts in Wuquf in Arafat

.Being pure in the state of Wuquf -١

Performing Ghusl and it is better to be near noontime -٢

Abstaining from all means and causes of losing concentration in order to have the -٣ .heart noticing the presence of Allah

.Performing Wuquf in the flat area behind the hill. Going up the hill is Makrooh -۴

Performing the noon and afternoon prayer at the beginning of the time with one -۵ .Azan and two Iqama

الله اكبر Noticing the heart to Allah and praising and praying to Allah, and then reciting -۶ one hundred times and Tawhid Sura one hundred times and asking anything from Allah and asking for refuge to Allah from the accursed Satan and also reciting this :prayer

اَللّهُمَّرَبَّ الْمَشاعِرِ كُلِّها، فُكَّ رَقَبَتِى مِنَ النّارِ، وَ اَوْسِعْعَلَىَّ مِنْ رِزْقِكَ الْحَلالِ، وَ ادْرَأْ عَنِّى شَرَّ فَسَقَهالْجِنِّ وَ الاْنْسِ، اَللّهُمَّ لاتَمْكُرْبى، وَ لاتَخْدَعْنِى، وَلاتَسْتَدْرِجْنِى، اَللّهُمَّ إنِّى أَسْأَلُكَ بِحَوْلِكَ وَجُودِكَ وَكَرَمِكَ وَ فَضْلِكَ وَ مَنِّكَ، يا اَسْمَعَ السّامِعِينَ، وَ يااَبْصَرَ النّاظِرِينَ، وَ يا اَسْرَعَ الْحاسِبِينَ وَ يا اَرْحَمَالرّاحِمِينَ، اَنْ تُصَلِّىَ عَلى مُحَمَّد وَ آلِ مُحَمَّد وَ أَنْتفْعَلَ بِى (كذا و كذ

ا

:Asking for wishes, and then raising the hand to the heavens and reciting

اَللّهُمَّ حاجَتِى اِلَيْكَ الَّتى اِنْ اَعْطَيْتَنِيها لَمْ يَضُرَّنى ما مَنَعْتَنِى، وَ اِنْ مَنَعْتَنِيها لَمْ يَنْفَعْنِى ماَعْطَيْتَنِى، أَسْأَلُكَ خَلاصَ رَقَبَتِى مِنَ

النّارِ، اَللّهُمَّاِنّی عَبْدُکَ، وَ مِلْکَ ناصِیَتی بِیَدِکَ، وَ أَجَلِی بِعِلْمِکَ،أَسْأَلُکَ أَنْ تُوَفِّقَنِی لِما یُرْضِیکَ عَنِّی، وَ اَنْ تُسَلِّمَنِّی مَناسِکِی، الَّتی اَرَیْتَها خَلِیلَکَ اِبْراهِیمَ علیه السلام وَ دَلَلْتَ عَلَیْها نَبِیَّکَ مَحَمَّداً صَلَّی اللّهُ عَلَیْهِ وَ آلِهِ

اَللّهُمَّ اجْعَلْنِی مِمَّنْ رَضِیتَ عَمَلَهُ، وَ اَطَلْتَ عُمْرَهُ، وَ اَحْیَیْتَهُ بَعْدَ الْمَوتِ

:Reciting this prayer -۷

لا اِلهَاِلاَّ اللّهُ وَحْدَهُ لاشَریکَ لَهُ، لَهُ الْمُلْکُ وَ لَهُالْحَمْدُ، یُحْیِی وَ یُمِیتُ، وَ هُوَ حَیٌّ لایَمُوتُ، بِیَدِهِالْخَیْرُ وَ هُوَ عَلی کُلِّ شَیْء قَدیرٌ. اَللّهُمَّ لَکَ الْحَمْدُکَالَّذی تَقُولُ، وَ خَیْراً مِمّا نَقُولُ، وَ فَوْقَ ما یَقُولُالْقائِلُونَ. اَللّهُمَّ لَکَ صَلاتی وَ نُسُکی وَ مَحْیایَ وَ مَماتی وَلَکَ تُراثی وَ بِکَ حَوْلی وَ مِنْکَ قُوَّتی. اَللّهُمَّ اِنّی اَعُوذُبِکَ مِنَ الْفَقْرِ، وَ مِنْ وَساوِسِ الْصُّدُورِ، وَ مِنْ شَتاتِالاْمْرِ، وَ مِنْ عَذابِ الْقَبْرِ. اَللّهُمَّ اِنّی اَسْئَلُکَ خَیْرَالرِّیاحِ وَ اَعُوذُ بِکَ مِنْ شَرِّ ما یَجیءُ الرِّیاحُ، وَ اَسْئَلُکَخَیْرَ اللَّیْلِ وَ خَیْرَ النَّهارِ. اَللّهُمَّ اجْعَلْ فی قَلْبینُوراً، وَ فی سَمْعی وَ بَصَری نُوراً، وَ فی لَحْمی وَ دَمی وَ عِظامیوَ عُرُوقی وَ مَقْعَدی وَ مَقامی وَ مَدْخَلی وَ مَخْرَجی نُوراً، وَاَعْظِمْ لی نُوراً، یا رَبِّ یَوْمَ اَلْقاکَ، اِنَّکَ عَلی کُلِّ شَیْءقَدیرٌ

.And one should also give out charities and alms as much as possible in these days

The Pilgrim should face Ka’ba and recite each of these statements one hundred -۸ :times

سبحان الله"، "الله اکبر"، "ماشاء الله لا قوّه اِلّا بالله"، "أَشْهَدُأَنْ لا إِلهَ إِلاّ اللّهُ وَحْدَهُ لا شریکَ لَهُ، لَهُ المُلکُ، وَ لَهُالحَمدُ، یُحیی و یُمیتُ، وَ یُمیتُ و یُحیی، وَ هُوَ حَیٌّ لا یُمُوتُ،بِیَدِهِ الخَیر، وَ هُوَ عَلی کُلِّ شَیء قَدیرٌ

And then recite ten verses from the beginning

of Sura Baqara and then recite sura Tawhid three times and Ayat al-Kursi to the end, :then recite

اِنَّ رَبَّكُمُ اللّهُ الَّذى خَلَقَ السَّمواتِ وَ الاَرْضَ فِى سِتَّةِ اَيّام ثُمَّ اسْتَوىعَلَى الْعَرْشِ يُغْشِى اللَّيْلَ النَّهارَ يَطْلُبُهُ حَثِيثاً وَالشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ مُسَخَّرات بِاَمْرِهِ اَلا لَهُالْخَلْقُ وَ الاَمْرُ تَبارَكَ اللّهُ رَبُّ الْعالَمِينَ. اُدْعُورَبَّكُمْ تَضَرُّعاً وَ خُفْيَةً إنَّهُ لا يُحِبُّ المُعْتَدينَ. وَ لَتُفسِدوا فى الأَرضِ بَعدَ إصلاحِهَا و ادْعُوهُ خَوْفاً وَ طَمَعاً إنَّرَحْمَةَ اللّهِ قَريْبٌ مِنَ الُمحْسِنينَ

And then recite the قل اعوذ بربّ الفلق and قل اعوذ بربّ النّاس Suras.

Then one should thank Allah(swt) for the many blessings which he/she has been bestowed, one by one, especially for the gift of family and assets which Allah(swt) has :given him/her, and after that recite

اَللّهُمَّ لَكَ الْحَمْدُ عَلى نَعْمآئِكَ الَّتِى لاتُحصى بِعَدَد و لاتُكافى بِعَمَل

And then one should thank Allah(swt) with the verses which thank Allah(swt), and praise Allah(swt) with the verses which praise Allah(swt), and saying Allah is the greatest (Takbir) with the verses of Takbir, and saying Allah(swt) is the only god with the verses having this meaning, and send salawat to Mohammad (s.a.) and his family (a.s.) many times and then one should call Allah(swt) by any of his beautiful names, mentioned in the holy Qur'an and then call Allah(swt) by the names which are :mentioned at the end of Hashr Sura, that are as follows

اللّه، عالِمُ الْغَيْبِ وَ الشَّهادَةِ، الرَّحمنُ الرَّحيم، اَلْمَلِكُ القُدُّوسُ، السَّلام، اَلْمؤمِنُ المُهَيْمِنُ، العَزيزُ الْجَبّارُ، اَلْمُتَكَبِّرُ، الْخالِقُ الْبارِىءُ، الْمُصَوِّرُ

:And thereafter one should recite this prayer

أَسْأَلُكَيا

اَللّهُ يـا رَحْمنُ بِكَلِّ اسْم هُوَ لَکَ وَ أَسْأَلُکَ بِقُوَّتِکَوَ عِزَّتِکَ وَ جَمِیعِ ما اَحاطَ بِهِ عِلْمُکَ وَ بَاَرْکانِکَکَلِّها وَ بِحَقِّ رَسُولِکَ صَـلَواتُکَ عَلَیْهِ وَ آلِهِ وَ بِاسْـمِکَالاْکْبِرِ الاْکْبِرِ وَ بِاسْمِکَ الْعَظِیم الَّذِی مَنْ دَعاکَبِهِ کانَ حَقّاً عَلَیْکَ اَنْ لا تُخَیِّبَهُ و بِاسْمِکَ الاْعْظَمِالاْعْظَم الَّذِی مَنْ دَعاکَ به کانَ حَقّاً عَلَیْکَ اَنْ لاتَرُدَّهُوَ اَنْ تُعْطِیَهُ ما سَأَلَ وَ اَنْ تَغْفِرَ لِی جَمِیعَ ذُنُوبِی فِیجَمِیعِ عِلْمِکَ فِیَّ

And then one should ask anything that he/she wants from Allah (swt) and ask Allah (swt) to give him/her the opportunity of performing Hajj next year and every :year.Recite

أسئلک الجنه

and أستغفر الله ربّی و أتوب إلیه seventy times each.

:Then recite this prayer

اَللّهُمَّفُکَّنی مِنَ النّارِ وَ

أوْسِعْ عَلیَّ مِنْ رِزْقِکَ الْحَلالِالطَّیِّبِ وَ ادْرَأ عَنِّی شَرَّ

فَسَقَهِ الجِنِّ وَ الإنْسِ وَ شَرَّفَسِقَهِ العَرَبِ وَ الْعَجَمِ

:It is Mustahab for the pilgrim to recite nearer to the time of sunset -۹

اَللّهُمَّاِنّی اَعُوذُبِکَ مِنَ الْفَقْرِ وَ مِنْ تَشَتُّتِ الاْمُورِ وَ مِنْشَرِّ ما یُحْدِثُ بِاللَّیْلِ وَ النَّهارِ اَمْسی ظُلْمی مُسْتَجیرًبِعَفْوِکَ وَ اَمْسی خَوْفی مُسْتَجیراً بِاَمانِکَ وَ اَمْسی ذُلّیمُسْتَجیراً بِعِزَّتِکَ وَ اَمْسی وَجْهی الْفانی مُسْتَجیراً بِوَجْهِکَالْباقی یا خَیْرَ مَنْ سُئِلَ وَ یا اَجْوَدَ مَنْ اَعْطی جَلِّلْنیبِرَحْمَتِکَ وَ اَلْبِسْنی عافِیَتَکَ وَ اصْرِفْ عَنّی شَرَّ جَمیعِخَلْقِکَ

It is important to notice that there are lots of Duas for this holy day and reciting them as much as possible is proper, and it is very good to recite the Duas of al-Sahifah al-Kamilah and the Duas of Imam Hussein (a.s.) and Imam Sajjad (a.s.)

:The pilgrim should recite after the sunset

اَللّهُمَّلاتَجْعَلْهُ آخِرَ

الْعَهْدِ مِنْ هذَا الْمَوْقِفِ، وَ

ارْزُقْنيهِ مِنْقابِلِ اَبَداً ما اَبْقَيْتَنِی، وَ اقْلِبْنِی الْیَوْمَ مُفْلِحمُنْجِحاً مُسْتَجاباً لِی، مَرْحُوماً مَغْفُوراً لِی، بِاَفْضَلِ مَیْنْقَلِبُ بِهِ الْیَوْمَ اَحَدٌ مِنْ وَفْدِکَ، وَ حُجّاجِ بَیْتِکَالْحَرام، وَ اجْعَلْنِی الْیَوْمَ مِنْ اَکْرَمِ وَفْدِکَ عَلَیْکَ، وَاَعْطِنِی اَفْضَلَ ما اَعْطَیْتَ اَحَداً مِنْهُمْ مِنَ الْخَیْرِ وَالْبَرَکَهِ وَ الرَّحْمَهِ وَ الرِّضْوانِ وَ الْمَغْفِرَه، وَ بارِکْلِی فِیما اَرْجِعُ اِلَیهِ مِنْ اَهْلٍ اَوْ مالٍ أوْ قَلِیلٍ اَوْ کَثِیرٍ،وَ بارِکْ لَهُمْ فِیَّ

:And recite many times

اللّهُمَّ اَعْتِقْنی مِنَ النّار

It is Mustahab that the pilgrim goes with a submissive heart and body to Muzdalifah from Arafat and asks for forgiveness from Allah, and when he/she reaches Tall-e-Sorkh (red hill) should recite:

اللّهُمَّ ارحَمْ تَوَقُّفی وَ زِد فی عَمَلی وَ سَلِّمْ لی دینی وَ تَقَبَّلْ مَناسکی

And he/she should not hurry in walking and not harm anyone and it is Mustahab to delay the prayers of sunset and Isha’ until Muzdalifah, even if third of the night passes. And conjunct between two prayers with one Azan and two Iqama, but by noticing to the fact that sometimes reaching Mash'ar is delayed in our time, it is better to perform the prayers of sunset and Isha’ in Arafat in these conditions and then he/she should depart the place. And it is Mustahab to spend that night praying to Allah as much as it is possible and reciting this prayer:

اَللّهُمَّ هذِهِ جُمَعُ، اَللّهُمَّ اِنّی اَسْئَلُکَ اَنْ تَجْمَعَ لی فیها جَوامِعَ اَللّهُمَّ لاتُؤْیِسْنی مِنَ الْخَیْرِ الَّذی سَئَلْتُکَ اَنْتَجْمَعَهُ لی فی قَلْبی وَ اَطْلُبُ مِنْکَ اَنْ تُعَرِّفَنی معَرَّفْتَ اَوْلیآئَکَ فی مَنْزِلی هذا وَ اَنْ تَقِیَنی جَوامِعَالشَّرِّ

It is Mustahab to

praise and thank Allah after the dawn prayer, and recite as much as possible from the gifts of almighty Allah and send Salawat to Mohammad (s.a.) and his family (a.s.) :Recite this Dua

اَللّهُمَّرَبَّ الْمَشْعَرِ

الْحَرام فُكَّ رَقَبتی مِنَ النّارِ وَ اَوْسِعْعَلَیَّ مِنْ رِزْقِکَ الْحَلالِ وَ ادْرَأ عَنّی شَرَّ فَسَقَهِ الْجِنِّوَ الاِنْسِ اَللّهُمَّ اَنْتَ خَیْرُ مَطْلُوب اِلَیْهِ وَ خَیْرُمَدْعُوٍّ وَ خَیْرُ مَسْئُول وَ لِکُلِّ وافِد جائِزَهٌ فَاجْعَلْجائِزَتی فی مَوْطِنی هذا اَنْ تُقیلَنی عَثْرَتی وَ تَقَبَّلْ مَعْذِرَتیوَ اَنْ تَجاوَزَ عَنْ خَطیئَتی ثُمَّ اجْعَلِ التَّقْوی مِنَ الدُّنْیزادی

It is Mustahab to collect pebbles for Ramy in Mena from Mash'ar and the sum of seventy pebbles (and collect a little more because some of them may not hit the Jamarat) and it is Mustahab to walk one hundred steps faster when reaching Wadi :“Mohassar” in the of Mash'ar to Mena and recite

اَللّهُمَّ سَلِّمْ لی عَهْدی وَ اقْبِلْ تَوْبَتی وَ أجِبْ دَعْوَتی وَ اخْلُفْنی فیمَنْ تَرَکْتُ بَعْدی

Mustahab actions in Ramy al-Jamarat

.Having ablution while performing Ramy -۱

:Reciting this prayer while having pebbles in the hand -۲

ا

للّهُمَّ هذِهِ حَصَیاتی فَاَحْصِهِنَّ لی وَ ارفَعْهُنَّ فی عَمَلِی

.Reciting Takbir with each pebble that is thrown -۳

:Reciting this prayer after thowing each pebble -۴

اَللّهُاَکْبَرُ، اَللّهُمَّ ادْحَرْ عَنِّی الشَّیْطانَ، اَللّهُمَّ تَصْدِیقبِکِتابِکَ وَ عَلی سُنَّهِ نَبِیِّکَ مُحَمَّد صَلَّی اللّهُ عَلَیْهِ وَآلِهِ، اَللّهُمَّ اجْعَلْهُ لِی حَجّاً مَبْرُوراً، وَ عَمَلمقْبُولاً، وَ سَعْیاً مَشْکُوراً، وَ ذَنْباً مَغْفُوراً

If it is possible, observe a distance of five or seven and a half meter between the -۵ performer and the Jamarah al-Aqaba and stand close to the Jamarah al-Uula and the .Jamarah al-Wusta

۶- Performing

p: ۱۳۵

Ramy on al-Jamarah al-Aqaba facing the Jamarah and with back to the Qibla and performing Ramy on the Jamarah al-Uula and al-Jamarah al-Wusta standing with .back to Qibla

:Reciting this prayer after returning Mena to his/her position -۷

اللّهُمَّ بِکَ وَثِقْتُ، وَ عَلَیْکَ تَوَکَّلْتُ، فَنِعْمَ الرَّبُّ، وَ نِعْمَ الْمَوْلی، وَ نِعْمَ النَّصیرُ

point

If the Hajji has the ability to sacrifice a camel then it is better then sacricing a cow. -۱ .If a cow is not possible, he/she can sacrifice a sheep

.It is better that the animal of sacrifice to be healthy -۲

It is Mustahab that the camel and cow to be female and for sheep and goat to be -۳ .male

One should stand near the camel of sacrifice and watch from feet to knees and the -۴ person who wants to perform the sacrifice should stand on the right side of the animal, and put the knife or spear or dagger in the hollow of the neck, and recite this :prayer while performing Nahr (ritual slaughter of camel) or Zebh

وَجَّهْتُوَجْهِیَ لِلَّذی فَطَرَ السَّمـاواتِ وَ الاَرْضَ حَنِیفاً مُسْلِماً وَما اَنَا مِنَ الْمُشْرِکِینَ، اِنَّ صَلاتِی وَ نُسُکِی وَ مَحْیایَ وَمَماتِی لِلّهِ رَبِّ الْعالَمِینَ، لاشَرِیکَ لَهُ وَ بِذلِکَ اُمِرْتُوَ اَنَا مِنَ الْمُسْلِمِینَ، اَللّهُمَّ مِنْکَ وَ لَکَ، بِسْمِ اللّهِوَ بِاللّهِ وَ اللّهُ اَکْبَرُ، اَللّهُمَّ تَقَبَّلْ مِنِّی

If the Hajji is capable of performing sacrifice, it is better to perform it personally, -۵ but if he cannot do it then he should put his/her hand over the hand of the person who .performs sacrifice

Mustahab actions in Halq

Starting Halq -۱

:from the right front side of the head and reciting this prayer

اللّهُمَّ أعْطِنی بِكُلِّ شَعْرَه نُوراً یومَ الْقِیامَهِ

It is Mustahab to bury the hair of the head in the tent in Mena and it is better to cut -۲ .a part of beard and mustache (above the lips) and the nail, after Halq

All Mustahab acts of Tawaf of Umrah and its prayer and Sa'y which have been .mentioned apply for Hajj also

It is Mustahab that the pilgrim comes for Tawaf of Hajj on the day of the Eid of :Qurban and stands at the door of the mosque and recites this prayer

اَللّهُمَّأَعِنِّی عَلی نُسُـكِکَ، وَ سَـلِّمْنِی لَـهُ وَسَـلِّمْهُ لِی، أَسْأَلُكَمَسْـأَلَهَ الْعَلِیـلِ الـذَّلِیلِ الْمُعْـتَرِفِ بِـذَنْبِهِ، أَنْتَغْفِرَلِی ذُنُـوبی، وَ أَنْ تُرْجِعَنِی بِحاجَتِی، اَللّهُمَّ إِنِّیعَبْدُکَ، وَالْبَلَدُ بَلَدُکَ، وَالْبَیْتُ بَیْتُکَ، جِئْتُ أَطْلُبُرَحْمَتَکَ، وَ أَؤُمُّ طاعَتَکَ، مُتَّبِعاً لِاَمْرِکَ، راضِیبِقَدَرِکَ، أَسْأَلُکَ مَسْأَلَهَ الْمُضْطَرِّ اِلَیْکَ، اَلْمُطِیعِلِاَمْرِکَ، اَلْمُشْفِقِ مِنْ عَذابِکَ، اَلْخائِفِ لِعُقُوبَتِکَ، أَنْتبَلِّغَنِی عَفْوَکَ، وَ تُجِیرَنِی مِنَ النّارِ بِرَحْمَتِکَ

And if it is possible, one should come close to al-Hajar al-Aswad and touch and kiss it, and if kissing is not possible, then he/she should rub the hand on Hajar and kiss his/her hand. If this is not also possible, the pilgrim should stand in front of Hajar and recite .Takbir and then perform anything which had been performed in Tawaf of Umrah

It is Mustahab for the Hajji to stay Mena on the eleventh and twelfth and thirteenth day and not going out of Mena even for performing Mustahab Tawaf, and saying Takbir in Mena after fifteen prayers and

after ten prayers in other than Mena, which their first prayer is the noon prayer of the day of the Eid. It is Mustahab and some persons consider it as obligatory, and the best :way of saying Takbir is to recite

اَللّهُـاَکْبَرُ اَللّهُ أَکْبَرُ لا ـ اِلهَ اِلاَّ ـ اللّهُ وَ اللّهُ اَکْبَرُ،اَللّهُ اَکْبَرُ وَلِلّهِ الْحَمْـدُ، اَللّهُ اَکْبَرُ عَلی ما هَـدانا،اَللّهُ اَکْبَرُ عَلی ما رَزَقَنا مِنْ بَهیمَهِ الْأَنْعامِ، وَالْحَمْدُ لِلّهِ عَلی ما أبْلانا

It is Mustahab to perform Mustahab and obligatory prayers in Masjid al-Khaif while Hajji is in Mena if possible. It is mentioned in Hadith that performing one hundred Rak'ats of prayer in Masjid al-Khaif is equal to seventy years of worship, and the in that place is equal to freeing a slave, and the سبحان الله benefit and blessing of reciting in there is equal to saving a human and it is لا ـ اله الّا الله benefits and blessings of reciting in there has the benefits and blessings of giving the tax of لحمد لله the same for saying .whole of Iraq to charity in the way of Allah

Other rituals and Mustahab acts in great Mecca

.Praying Allah a lot and reciting the holy Qur'an -۱

.Completing the recitation of the holy Qur'an once -۲

:Drinking from the water of Zamzam and reciting this prayer after that -۳

ا

للّهُمَّ اجْعَلْهُ عِلْماً نَافِعاً وَ رِزقاً واسِعاً وَ شِفاءً مِنْ کُلِّ داء وَ سُقْم

And بسم الله و بالله و الشّکر لله”.

.Looking at the holy Ka’ba -۴

Performing ten Tawafs in each ۲۴ hours (if it does not disturb other performers of -۵ Tawaf) three of

them at the beginning of the night, and three of them at the end of the night, and two of them after the dawn and two of them after the noontime.

6- Performing as the number of days of the year while staying in Mecca and if it is not possible, performing fifty-two Tawafs and if it is not possible either, performing as much as it is possible.

7- It is Mustahab for the person who is performing Hajj for the first time to enter the house of Ka’ba and it is Mustahab to have Ghusl and saying this prayer while entering:

اللّهُمَّ إنَّکَ قُلتَ وَ مَنْ دَخَلَهُ کانَ آمِناً فآمنِّی مِنْ عَذابِ النّارِ

And then performing two Rak'ats prayer between the two pillars on the red stone, reciting Sura Fussilat after Sura Hamd in the first Rak'at and fifty-five verses of the holy Qur'an from other Suras after Hamd in the second Rak'at.

8- Performing prayer in each corner of Ka’ba and reciting this prayer after that:

اللَّهُمَّمَنْ تَهیَّأَ أوْ تَعبَّأَ أوْ أعَدَّ أوِ اسْتَعَدَّ لِوفادَه إلیمَخلُوق رَجاءَ رِفدِهِ وَ جائِزَتهِ وَ نَوافِلِه وَ فَواضِلِه فَإلَیکَیا سیِّدی تَهْیِئَتی وَ تعبِیَتی وَ إعْدادی وَ اسْتِعْدادی رَجاءَرِفدِکَ وَ نَوافِلِکَ وَ جائِزَتِکَ فَلا تُخَیِّبِ الیَومَ رَجائی یمَنْ لا یَخیبُ عَلَیهِ سائِلٌ وَ لا یَنْقُصُهُ نائِلٌ فإنّی لَمْ آتِکَالیَومَ بِعَمَلِ صالِح قَدَّمْتُهُ وَ لا شَفاعَهِ مَخلُوق رَجُوتُهُ وَلکنّی أتَیتُکَ مُقِرّاً بالظُّلم وَ الإساءَهِ عَلی نَفسی فإنَّهُ لحُجَّهَ لی وَ لا عُذْرَ فَأسْألُکَ یا مَنْ هُوَ کذلِکَ أنْ تُصَلِّیَعَلی مُحَمَّد وَ آلِهِ وَ تُعطِیَنی مَسْأَلَتی وَ تَقْلِبَنی بِرَغْبَتیوَ لا تَرُدَّنی

مَجْبُوهاً مَمْنُوعاً وَ لا خائِباً یا عَظیمُ یا عَظیمُ یا عَظیمُیا عَظیمُ، أرْجوکَ لِلعَظیمِ أسألُکَ یا عظیمُ أنْ تَغفِرَ لی الذَّنبَالعَظیمَ لا إلهَ إلاّ أنتَ

.Allah is the greatest) when leaving Ka'ba) الله اکبر And it is Mustahab to say

:Then reciting

اَللّهُمَّ لا تُجْهِدْ بَلاءَنا رَبَّنا وَ لا تُشمِتْ بِنا أعْداءَنا فَإنَّکَ أنْتَ الضّارُّ النّافِعُ

After that one comes down and stands at the right side of the stairs and faces and respects the holy Ka'ba and performs two Rak'ats prayers (Albeit, performing these .(Mustahab acts is not possible most of the times

It is Mustahab for person who is leaving Mecca to perform Tawaf al-Widaa', to touch al-Hajar al-Aswad and Rukn Yamani in each round if it is possible, and when reaching Mustajar performing Mustahab acts which have been mentioned before for this place, and then asking for hajjat from Allah and praying to him, after that touching al-Hajar al-Aswad and praising and thanking Allah and sending Salawat to Prophet (s.a.) :and his family (a.s.) and thereafter to recite this prayer

اَللّهُمَّ صَلِّ عَلی مُحَمَّد

عَبْدِکَ وَ رَسُولِکَ وَ نَبِیِّکَ وَ أَمینِکَ وَحَبیبِکَ وَ نَجِیِّکَ وَ خِیَرَتِکَ مِنْ خَلْقِکَ، أَللّهُمَّ کَمَبَلَّغَ رِسالاتِکَ وَ جاهَدَ فی سَبیلِکَ وَ صَدَعَ بِأَمْرِکَ وَأُوذِیَ فی جَنْبِکَ وَ عَبَدَکَ حَتّی أَتاهُ الیَقینُ، أللّهُمَّاقْلِبْنی مُفلِحاً مُنْجِحاً مُسْتَجاباً بِأَفْضَلِ مایَرْجِعُ بِهِ اَحَدٌ مِنْ وَفْدِکَ مِنَ المَغْفِرَهِ وَ الْبَرَکَهِ وَ الرَّحْمَهِ وَ الرِّضْوانِ وَ الْعافِیَهِ

It is Mustahab to go out from in front of Rukn Shaami and asking almighty Allah for the opportunity of returning and buying one dirham of date and giving it

.to a poor person as alms

Going to the holy city of Medina when returning and performing the pilgrimage of his holiness prophet of Allah (s.a.) and her holiness Saddiqa Tahirah (a.s.) and Imams of :Baqi (a.s.) are from affirmed Mustahab acts.r Reciting the following

السَّلامُ عَلى رَسولِ اللّه صَلّى اللّهُ عليهِ وَ آلِه. السَّلامُ عَلَيْكَ يا حَبيبَاللّهِ. السَّلامُ عَلَيْكَ يا صفوَةَ اللّهِ. السَّلامُ عَلَيْكَ يأمينَ اللّهِ. أشْهَدُ أنَّكَ قَدْ نَصَحْتَ لِاُمَّتِكَ وَ جاهَدْتَ فيسَبيلِ اللّهِ وَ عبدتَهُ حَتّى أتاكَ الْيَقينُ فَجَزاكَ اللّهِ أفضَلما جَزى نبيّاً عَنْ اُمَّتِهِ اَللّهُمَّ صَلِّ عَلى مُحَمَّد وَ آلِمُحَمَّد أفضَلَ ما صَلَّيتَ عَلى إبراهيمَ وَ آلِ إبراهيمَ إنَّكَ حَميدٌمَجيدُ

يـا مُمْتَحَنَهُ امْتَحَنَكِ اللّهُ الَّذى خَلَقَكِ قَبْلَ أنْ يَخلُقَكِ فَوَجَدَكِ لِماَ امتَحَنَكِ صابِرَةً، وَ زَعَمْنا أَنّا لَكِ أولِيآءُ وَ مُصَدِّقُونَ وَ صابِرُونَ لِكُلِّ ما أتانا بِهِ أبُوكِ وَ أتانا بِهِ وَصِيُّهُ، فَإنّا نَسْأَلُكِ إنْ كُنّا صَدَّقْناكِ إلاّ أَلْحَقْتِنا بِتَصْديقِنا لَهُما لِتُبَشِّرَ أَنْفُسَنا بِاَنّا قَدْ طَهُرْنا بِوِلايَتِكِ

اَلسَّلامُعَلى أَوْلِيـآءِ اللّهِ وَ أَصْفِيآئِهِ، اَلسَّلامُ عَلى أُمَنآءِ اللّهِوَ أَحِبّآئِهِ، اَلسَّلامُ عَلى أَنْصارِ اللّهِ و خُلَفآئِهِ، السَّلامُعَلى مَحالِّ مَعْرِفهِ اللّهِ، اَلسَّلامُ عَلى مَساكِنِ ذِكرِ اللّهِ،اَلسَّلامُ عَلى مُظْهِرى أَمْرِ اللّهِ وَ نَهْيِهِ، اَلسَّلامُ عَليالدُّعاهِ إلَى اللّهِ، اَلسَّلامُ عَلَى المُسْتَقَرّينَ فى مَرْضاهِاللّهِ، اَلسَّلامُ عَلَى الْمُخْلِصينَ فى طاعَهِ اللّهِ، اَلسَّلامُعَلَى الاَدِلاّءِ عَلَى اللّهِ، اَلسَّلامُ عَلَى الَّذينَ مَنْوالاهُمْ فَقَدْ والَى اللّه وَ مَنْ عاداهُمْ فَقَدْ عادَى اللّهَ، وَمَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اللّهَ وَ مَنْ جَهِلَهُمْ فَقَدْ جَهِلَاللّهَ، وَ مَنِ اعْتَصَمَ بِهِمْ فَقَدِ اعْتَصَمَ بِاللّهِ وَ مَنْتَخَلّى مِنْهُمْ فَقَدْ تَخَلّى مِنَ اللّهِ، أُشْهِدُ اللّهَ أَنّيسِلْمٌ لِمَنْ سالَمَكُمْ وَ حَرْبٌ لِمَنْ حارَبَكُمْ، مُؤْمِنٌبِسِرِّكُمْ وَ عَلانِيَتِكُمْ، مُفَوِّضٌ فى ذلِكَ كُلِّهِ إلَيْكُمْ،لَعَنَ

اللّهُ عَدُوَّ آلِ مُحَمَّد مِنَ الْجِنِّ وَالْإِنْسِ مِنَ الاَوَّلینَ وَ الآخِرینَ، وَ أَبرَأَ إِلَی اللّهِ مِنْهُمْ، وَ صَلَّی اللّهُ عَلی مُحَمَّد و آلِه الطّاهِرین

It is Mustahab that the pilgrim wear his/her best pure clothes, and put on his/her best perfume and goes to the pilgrimage with dignity and when he/she reaches that place, should stand and recite:

یا مَوالِیَّ یا اَبْنآءَ رَسُولِ

اللّهِ، عَبْدُکُمْ وَ ابْنُ اَمَتِکُمْ، اَلـذَّلِیلُبَیْنَ اَیْدِیکُمْ، وَ الْمُضْعِفُ فِی عُلُوِّ قَدْرِکُمْ، وَالْمُعْتَرِفُ بَحَقِّکُمْ، جاءَکُمْ مُسْتَجِیراً بِکُمْ، قاصِداً اِلیحَرَمِکُمْ، مُتَقَرِّباً اِلی مَقامِکُمْ، مُتَوَسِّلاً اِلَی اللّهِتعالی بِکُمْ، ءَاَدْخُلُ یا مَوالِیَّ، ءَأَدْخُلُ یا اَوْلِیآءَاللّهِ، ءَأَدْخُلُ یا مَلائِکَهَ اللّهِ الْمُحْدِقینَ بِهذَالْحَرَمِ، الْمُقیمِینَ بِهذَا الْمَشْهَدِ

And then the Pilgrim should start walking with the right foot and entering with humility, should recite:

َللّهُ اَکْبَرُ کَبیراً،

وَ الْحَمْدُ لِلّهِ کَثِیراً، وَ سُبْحانَ اللّهِ بُکْرَهً وَ اَصِیلاً، وَالْحَمْدُ لِلّهِ الْفَرِدِ الصَّمَدِ، اَلْماجِدِ الاَحدِ،اَلْمُتَفَضِّلِ الْمَنّانِ، اَلْمُتَطَوِّلِ الْحَنّانِ، الَّذِی مَنَّبِطَوْلِهِ، وَ سَهَّلَ زِیارَهَ ساداتِی بِإِحْسانِهِ، وَ لَمْیَجْعَلْنِی عَنْ زِیارَتِهِمْ مَمْنُوعاً، بَلْ تَطَوَّلَ وَ مَنَحَ

And with back to Qibla and facing the pure tombs, recites:

اَلسَّلامُعَلَیْکُمْ أَئِمَّهَ الْهُدی، اَلسَّلامُ عَلَیْکُمْ أَهْلَ التَّقْوی،اَلسَّلامُ عَلَیْکُمْ أَیُّهَا الْحُجَجُ عَلی أَهْلِ الدُّنْیا،اَلسَّلامُ عَلَیْکُمْ أَیُّهَا الْقُوّامُ فِی الْبَرِیَّهِ بِالْقِسْطِ،اَلسَّلامُ عَلَیْکُمْ أَهْلَ الصَّفْوَهِ، اَلسَّلامُ عَلَیْکُمْ آلَرَسُولِ اللّهِ، اَلسَّلامُ عَلَیْکُم أَهلَ النَّجْوی، أَشْهَدُ أَنَّکُمْقَدْ بَلَّغْتُمْ وَ نَصَحْتُمْ وَ صَبَرْتُمْ فِی ذاتِ اللّهِ وَکُذِّبْتُمْ وَ اُسِیءَ إِلَیْکُمْ فَغَفَرْتُمْ، وَ أَشْهَدُ أَنَّکُمُالأَئِمَّهُ الرّاشِدُونَ الْمُهْتَدُونَ، وَ أَنَّ طاعَتَکُمْمَفْرُوضَهٌ، وَ أَنَّ قَوْلَکُمُ الصِّدْقُ، وَ اَنَّکُمْ دَعَوْتُمْفَلَمْ تُجابُوا، وَ أَمَرْتُمْ فَلَمْ تُطاعُوا، وَ أَنَّکُمْ دَعآئِمُالدِّینِ و أَرْکانُ الأَرْضِ، لَمْ تَزالُوا بِعَیْنِ اللّهِ یَنْسَخُکُمْمِنْ أَصْلابِ کُلِّ مَطَهَّر، وَ یَنْقُلُکُمْ مِنْ أَرْحامِالْمُطَهَّراتِ، لَمْ تُدَنِّسْکُمُ الْجاهِلِیَّهُ

الْجَهْلاءُ، وَ لَمَتَشْرَكٌ فيكَمْ فِتَنُ الأَهْواءِ،طِبْتُمْ وَ طابَ مَنْبَتُكَمْ، مَنَّ بِكَمْ عَلَيْنا دَيّانُ الدّينِ،فَجَعَلَكَمْ فِى بُيُوت اَذِنَ اللّهُ اَنْ تُرْفَعَ وَ يُذْكَرَ فِيهَاسْمُهُ، وَ جَعَلَ صَلاتَنا عَلَيْكُمْ رَحْمَةً لَنا وَ كَفّارَةًلِذُنُوبِنا، اِذِ اخْتارَكُمُ اللّهُ لَنا، وَ طَيَّبَ خَلْقَنا بِمَمَنَّ عَلَيْنا مِنْ وِلايَتِكَمْ، وَ كُنّا عِنْدَهُ مُسَمِّينَبِعِلْمِكُمْ، مُعْتَرِفِينَ بِتَصْدِيقِنا اِيّاكُمْ، وَ هذا مَقامُ مَنْاَسْرَفَ وَ اَخْطَأَ وَ اسْتَكانَ وَ اَقَرَّ بِما جَنى، وَرَجيبِمَقامِهِ الْخَلاصَ، وَ اَنْ يَسْتَنْقِذَهُ بِكُمْ مُسْتَنْقِذُالْهَلْكى مِنَ الرَّدى، فَكُونُوا لِى شُفَعآءَ، فَقَدْ وَفَدْتُاِلَيْكُمْ اِذْ رَغِبَ عَنْكُمْ اَهْلُ الدُّنْيا، وَ اتَّخَذُوا آياتِاللّهِ هُزُواً، وَ اسْتَكْبَرُوا عَنْها. يا مَنْ هُوَ قآئِمٌ لَيَسْهُو، وَ دآئِمٌ لا يَلْهُو، وَ مُحِيطٌ بِكُلِّ شَيْءٍ، لَكَ الْمَنُّبِما وَفَّقْتَنِى، وَ عَرَّفْتَنِى بِما اَقَمْتَنِى عَلَيْهِ، اِذْصَدَّ عَنْهُ عِبادُكَ وَ جَهِلُوا مَعْرِفَتَهُ، وَ اسْتَخَفُّوبِحَقِّهِ، وَ مالُوا اِلى سِواهُ، فَكانَتِ الْمِنَّةُ مِنْكَ عَلَيَّمَعَ اَقْوام خَصَصْتَهُمْ بِما خَصَصْتَنِى بِهِ، فَلَكَ الْحَمْدُ إِذكُنْتُ عِنْدَكَ فى مَقامى هذا، مَذْكُوراً مَكْتُوباً، فَلا تَحرِمْنيما رَجَوْتُ، وَ لا تُخَيِّبْنى فيما دَعَوْتُ، بِحُرْمَهِ مُحَمَّد وَآلِهِ الطّاهِرينَ، وَ صَلَّى اللّهُ عَلى مُحَمَّد وَ آلِ مُحَمَّد

And then pilgrim should perform the pilgrimage of the tomb of Fatima daughter of Asad and Ibrahim Prophet of Allah (s.a.) and other leaders in Baqi and send Salaam and blessings to them and recite Sura Fatiha.

It is proper to perform the pilgrimage of heptad mosques and mosque of Quba and tombs of martyrs of Uhud and when performing the pilgrimage of the tomb of Hamzah, uncle of Prophet (s.a.), who had become martyr in Uhud, should recite:

اَلسَّلامُعَلَيْكَ يا عَمَّ رَسُولِ اللّهِ، صَلَّى اللّهُ عَلَيْهِ وَ آلِهِ،اَلسَّلامُ عَلَيْكَ يا خَيْرَ الشُّهَدآءِ، اَلسَّلامُ عَلَيْكَ

یاسَیِّدَ اللّهِ وَ اَسَدَ رَسُولِهِ، اَشْهَدُ اَنَّکَ قَدْ جاهَدْتَ فِياللّهِ عَزَّوَجَلَّ، وَ جُدْتَ بِنَفْسِكِ، وَ نَصَحْتَ رَسُولَ اللّهِ،وَ كُنْتَ فِيما عِنْدَ اللّهِ سُبْحانَهُ راغِباً، بِاَبِی أَنْتَ وَ اُمّی، اَتَیْتُکَ مُتَقَرِّباً اِلَی اللّهِ عَزَّوَجَلَّ بِزِيارَتِکَ، وَ مُتَقَرِّباً اِلی رَسُولِ اللّهِ صلی الله علیه وآله بِذلِکَ، راغِباً اِلَیْکَ فِی الشَّفاعَهِ، اَبْتَغِی بِزِيارَتِکَ خَلاصَ نَفْسِیمُتَعَوِّذاً بِکَ مِنْ نار اسْتَحَقَّها مِثْلِی بِما جَنَیْتُ عَلینَفْسِی، هارِباً مِنْ ذُنُوبِی الَّتِی احْتَطَبْتُها عَلی ظَهْرِی،فَزِعاً اِلَيْکَ رَجاءَ رَحْمَهِ رَبِّی، اَتَیْتُکَ مِنْ شُقَّهبَعِيدَه، طالِباً فَكاکَ رَقَبَتِی مِنَ النّارِ، وَ قَدْ اَوْقَرَتْظَهْرِی ذُنُوبِی، وَ اَتَیْتُ ما اَسْخَطَ رَبِّی، وَ لَمْ اَجِدْاَحَداً اَفْزَعُ اِلَيْهِ خَيْراً لِی مِنْكُمْ اَهْلَ بَيْتالرَّحْمَهِ، فَكُنْ لِی شَفِيعاً يَوْمَ فَقْرِی وَ حاجَتِی، فَقَدْسِرْتُ اِلَيْکَ مَحْزُوناً،وَ اَتَیْتُکَ مَكْرُوباً، وَ سَكَبْتُعَبْرَتِی عِنْدَکَ باكِياً، وَ صِرْتُ اِلَيْکَ مُفْرَداً، وَ اَنْتَمِمَّن اَمَرَنِیَ اللّهُ بِصِلَتِهِ، وَحَثَّنِی عَلی بِرِّهِ، وَدَلَّنِی عَلی فَضْلِهِ، وَ هَدانِی لِحُبِّهِ، وَ رَغَّبَنِی فِيالْوِفادَهِ اِلَيْهِ، وَ اَلْهَمَنِی طَلَبَ الْحَوائِجِ عِنْدَهُ،اَنْتُمْ اَهْلُ بَيْت لا يَشْقی مَنْ تَوَلاَّكُمْ، وَ لايَخِيبُ مَنْأَتاكُمْ، وَ لايَخْسَرُ مَنْ يَهْواكُمْ، وَ لا يَسْعَدُ مَنْ عاداكُمْ

:(.And should recite while performing farewell to prophet of Allah (s.a

اَللّهُمَّ لَتَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيارَهِ قَبْرِ نَبِيِّکَ، فَاِنْتَوَفَّيْتَنِی قَبْلَ ذلِکَ فَاِنِّی اَشْهَدُ فِی مَماتِی عَلی ماَشْهَدُ عَلَيْهِ فِی حَياتِی، اَنْ لا اِلهَ اِلاّ اَنْتَ، وَ اَنَّمُحَمَّداً عَبْدُکَ وَ رَسُولُکَ، وَ اَنَّکَ قَدِ اخْتَرْتَهُ مِنْخَلْقِکَ، ثُمَ اخْتَرْتَ مِنْ اَهْلِ بَيْتِهِ الاَئِمَّهِ الطّاهِرِينَ،اَلَّذِينَ اَذْهَبْتَ عَنْهُمُ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً،فَاحْشُرْنا مَعَهُمْ، وَ فِی زُمْرَتِهِمْ، وَ تَحْتَ لِواءِهِمْ، وَ لَتُفَرِّقْ بَيْنَنا وَ بَيْنَهُمْ فِی الدُّنْيا وَ الاْخِرَهِ، ياَرْحَمَ الرّاحِمِينَ، السَّلامُ عَلَيْکَ، لا جَعَلَهُ اللّهُ آخِرَتَسْلِيمِی عَلَيْکَ

And while performing the pilgrimage of tombs of Imams, in

Baqi (a.s.) after the farewell to the prophet of Allah (s.a.), then perform farewell to them and recite:

اَلسَّلامُعَلَیْکُمْ اَئِمَّهَ الْهُدی وَ رَحْمَهُ اللّهِ وَ بَرَکاتُهُ،اَسْتَوْدِعُکُمُ اللّهَ وَ اَقْرَءُ عَلَیْکُمُ السَّلامَ، آمَنّاباللّهِ وَ بِالرَّسُولِ وَ بِما جِئْتُم بِهِ وَدَلَلْتُمْ عَلَیْهِ،اَللّهُمَّ فَاکْتُبْنا مَعَ الشّاهِدینَ

And then recite:

وَ لتَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِیارَتِهِمْ بِرَحْمَتِکَ یا اَرْحَمَالرّاحِمینَ، اَلسَّلامُ عَلَیْکُمْ وَ رَحْمَهُ اللّهِ وَ بَرَکاتُهُ

اَلْحَمْدُلِلّهِ الَّذی لَیْسَ لِقَضآئِهِ دافِعٌ، وَ لا لِعَطآئِهِ مانِعٌ، وَ لاکَصُنْعِهِ صُنْعُ صانِعٍ، وَ هُوَ الْجَوادُ الْواسِعُ فَطَرَ اَجْناسَ الْبَدآئِعِ، وَ اَتْقَنَ بِحِکْمَتِهِ الصَّنآئِعَ، لا تَخْفی عَلَیْهِ الطَّلائِعُ، وَ لاتَضیعُ عِنْدَهُ الْوَدآئِعُ، جازی کُلِّ صانِعٍ، وَ رآئِشُ کُلِّ قانِعٍ، وَ راحِمُ کُلِّ ضارِعٍ، وَ مُنْزِلُ الْمَنافِعِ، وَ الْکِتابِ الجامِعِ، بِالنُّورِ السّاطِعِ، وَ هُوَ لِلدَّعَواتِ سامِعٌ، وَ لِلْکُرُباتِ دافِعٌ، وَ لِلدَّرَجاتِ رافِعٌ، وَ لِلْجَبابِرَهِ قامِعٌ، فَلا اِلهَ غَیْرُهُ وَ لاشَیءَ یَعْدِلُهُ، وَ لَیْسَ کَمِثْلِهِ شَیْءٌ، وَ هُوَ السَّمیعُ الْبَصیرُ، اللَّطیفُ الْخَبیرُ، وَ هُوَ عَلی کُلِّ شَیْءٍ قَدیرٌ

اَللّهُمَّ اِنّی اَرْغَبُ اِلَیْکَ، وَ اَشْهَدُ بِالرُّبُوبِیَّهِ لَکَ، مُقِرّ بِاَنَّکَ رَبّی، وَ اَنَّ اِلَیْکَ مَرَدّی، اِبْتَدَأْتَنی بِنِعْمَتِکَ قَبْلَ اَنْ اَکُونَ شَیْئاً مَذْکُوراً، وَ خَلَقْتَنی مِنَ التُّرابِ، ثُمَّ اَسْکَنْتَنِی الاَصْلابَ، آمِناً لِرَیْبِ الْمَنُونِ، وَ اخْتِلافِ الدُّهُورِ وَ السِّنینَ، فَلَمْ اَزَلْ ظاعِناً مِنْ صُلْبٍ اِلی رَحِمٍ فِی تَقادُمٍ مِنَ الاَیّامِ الْماضِیَهِ، وَ الْقُرُونِ الْخالِیَهِ، لَمْ تُخْرِجْنِی لِرَأْفَتِکَ بی، وَ لُطْفِکَ لی، وَ اِحْسانِکَ اِلَیَّ فِی دَوْلَهِ اَئِمَّهِ الْکُفْرِ، الَّذینَ نَقَضُوا عَهْدَکَ، وَ کَذَّبُوا رُسُلَکَ، لکِنَّکَ اَخْرَجْتَنی لِلَّذی سَبَقَ لی مِنَ الْهُدَی، الَّذی لَهُ یَسَّرْتَنی، وَ فیهِ اَنْشَأْتَنی، وَ مِنْ قَبْلِ ذلِکَ رَؤُفْتَ بی، بِجَمیلِ صُنْعِکَ، وَ سَوابِغِ نِعَمِکَ، فَابْتَدَعْتَ خَلْقی مِنْ مَنِیٍّ یُمْنی، وَ اَسْکَنْتَنی فی ظُلُماتٍ ثَلاثٍ، بَیْنَ

لَحم وَ دَم وَ جِلْد، لَمْ تُشْهِدْنِی خَلْقِی، وَ لَمْ تَجْعَلْ اِلَیَّ شَیْئاً مِنْ اَمْرِی، ثُمَّ اَخْرَجْتَنِی لِلَّذی سَبَقَ لِی مِنَ الْهُدی اِلَی الدُّنْیا تامّاً سَوِیّاً، وَ حَفِظْتَنِی فِی الْمَهْدِ طِفْلاً صَبِیّاً، وَ رَزَقْتَنِی مِنَ الْغِذاءِ لَبَن مَرِیّاً، وَ عَطَفْتَ عَلَیَّ قُلُوبَ الْحَواضِنِ، وَ کَفَّلْتَنِی الْاُمَّهاتِ الرَّواحِمَ، وَ کَلاَتَنِی مِنْ طَوارِقِ الْجانِّ، وَ سَلَّمْتَنِی مِنَ الزِّیادَهِ وَ النُّقْصانِ، فَتَعالَیْتَ یا رَحِیمُ یا رَحْمنُ، حَتّی اِذَا اسْتَهْلَلْتُ ناطِقاً بِالْکَلامِ، اَتْمَمْتَ عَلَیَّ سَوابِغَ الْاِنْعامِ، وَ رَبَّیْتَنِی زایِداً فِی کُلِّ عامٍ، حَتّی اِذَا اکْتَمَلَتْ فِطْرَتِی، وَ اعْتَدَلَتْ مِرَّتِی، اَوْجَبْتَ عَلَیَّ حُجَّتَکَ بِاَنْ اَلْهَمْتَنِی مَعْرِفَتَکَ، وَ رَوَّعْتَنِی بِعَجآئِبِ حِکْمَتِکَ، وَ اَیْقَظْتَنِی لِما ذَرَأتَ فِی سَمآءِکَ وَ اَرْضِکَ مِنْ بَدآئِعِ خَلْقِکَ، وَ نَبَّهْتَنِی لِشُکْرِکَ وَ ذِکْرِکَ، وَ اَوْجَبْتَ عَلَیَّ طاعَتَکَ وَ عِبادَتَکَ وَ فَهَّمْتَنِی ما جآءَتْ بِهِ رُسُلُکَ، وَ یَسَّرْتَ لِی تَقَبُّلَ مَرْضاتِکَ، وَ مَنَنْتَ عَلَیَّ فِی جَمِیعِ ذلِکَ بِعَوْنِکَ وَ لُطْفِکَ، ثُمَّ اِذْ خَلَقْتَنِی مِنْ خَیْرِ الثَّری، وَ لَمْ تَرْضَ لِی یا اِلهِی نِعْمَهً دُونَ اُخْری، وَ رَزَقْتَنِی مِنْ اَنْواعِ الْمَعاشِ، وَ صُنُوفِ الرِّیاشِ، بِمَنِّکَ الْعَظِیمِ الاَعْظَمِ عَلَیَّ، وَ اِحْسانِکَ الْقَدِیمِ اِلَیَّ، حَتّی اِذا اَتْمَمْتَ عَلَیَّ جَمِیعَ النِّعَمِ، وَ صَرَفْتَ عَنِّی کُلَّ النِّقَمِ، لَمْ یَمْنَعْکَ جَهْلِی وَ جُرْاَتِی عَلَیْکَ اَنْ دَلَلْتَنِی اِلی ما یُقَرِّبُنِی اِلَیْکَ، وَ وَفَّقْتَنِی لِما یُزْلِفُنِی لَدَیْکَ، فَاِنْ دَعَوْتُکَ اَجَبْتَنِی وَ اِنْ سَأَلْتُکَ اَعْطَیْتَنِی، وَ اِنْ اَطَعْتُکَ شَکَرْتَنِی وَ اِنْ شَکَرْتُکَ زِدْتَنِی، کُلُّ ذلِکَ اِکْمالٌ لِاَنْعُمِکَ عَلَیَّ، وَ اِحْسانِکَ اِلَیَّ، فَسُبْحانَکَ سُبْحانَکَ مِنْ مُبْدِئٍ مُعِید حَمِید مَجِید، وَ تَقَدَّسَتْ اَسْمآؤُکَ، وَ عَظُمَتْ آلاؤُکَ، فَاَیُّ نِعَمِکَ یا اِلهِی اُحْصِی عَدَداً وَ ذِکْراً، اَمْ اَیُّ عَطایاکَ اَقُومُ بِها شُکْراً، وَ هِیَ یا رَبِّ

اَکْثَرُ مِنْ اَنْ یُحْصِیَهَا الْعادُّونَ، اَوْ یَبْلُغَ عِلْماً بِهَا الْحافِظُونَ، ثُمَّ ما صَرَفْتَ وَ دَرَاْتَ عَنِّی اَللّهُمَّ مِنَ الضُّرِّ و الضَّرّآءِ اَکْثَرُ مِمّا ظَهَرَ لِی مِنَ الْعافِیَهِ وَ السَّرّآءِ، وَ اَنَا اَشْهَدُ یا اِلهِی بِحَقِیقَهِ ایمانِی، وَ عَقْدِ عَزَماتِ یَقِینِی، وَ خالِصِ صَرِیحِ تَوْحِیدِی، وَ باطِنِ مَکْنُونِ ضَمِیری، وَ عَلائِقِ مَجاری نُورِ بَصَرِی، وَ اَسارِیرِ صَفْحَهِ جَبِینِی وَ خُرْقِ مَسارِبِ نَفْسِی، وَ خَذارِیفِ مارِنِ عِرْنِینِی، وَ مَسارِبِ سِماخِ سَمْعِی، وَ ما ضُمَّتْ وَ اَطْبَقَتْ عَلَیْهِ شَفَتایَ، وَ حَرَکاتِ لَفْظِ لِسانِی، وَ مَغْرَزِ حَنَکِ فَمِی وَ فَکِّی، وَ مَنابِتِ اَضْراسِی، وَ مَساغِ مَطْعَمِی وَ مَشْرَبِی، وَ حِمالَهِ اُمِّ رَأْسِی، وَ بُلُوعِ فارِغِ حَبآئِلِ عُنُقِی، وَ مَااشْتَمَلَ عَلَیْهِ تامُورُ صَدْرِی، وَ حَمآئِلِ حَبْلِ وَتِینِی، وَ نِیاطِ حِجابِ قَلْبِی، وَ اَفْلاذِ حَواشِی کَبِدِی، وَ ما حَوَتْهُ شَراسِیفُ اَضْلاعِی، وَ حِقاقُ مَفاصِلِی، وَ قَبْضُ عَوامِلِی، وَ اَطْرافُ اَنامِلِی، وَ لَحْمِی، وَ دَمِی، وَ شَعْرِی، وَ بَشَرِی، وَ عَصَبِی، وَ قَصَبِی، وَ عِظامِی، وَ مُخِّی وَ عُرُوقِی، وَ جَمِیعُ جَوارِحِی، وَ مَا انْتَسَجَ عَلی ذلِکَ اَیّامَ رِضاعِی، وَ م اَقَلَّتِ الاَرْضُ مِنِّی، وَ نَوْمِی، وَ یَقْظَتِی، وَ سُکُونِی، وَ حَرَکاتِ رُکُوعِی وَ سُجُودِی، اَنْ لَوْ حاوَلْتُ وَ اجْتَهَدْتُ مَدَی الاَعْصارِ وَ الاَحْقابِ لَوْ عُمِّرْتُها اَنْ اُؤَدِّیَ شُکْرَ واحِدَه مِنْ اَنْعُمِکَ مَا اسْتَطَعْتُ ذلِکَ اِلاّ بِمَنِّکَ الْمُوجَبِ عَلَیَّ بِهِ شُکْرُکَ اَبَداً جَدِیداً، وَ ثَنآءً طارِفِ عَتِیداً، اَجَلْ، وَ لَوْ حَرَصْتُ اَنَا وَ الْعادُّونَ مِنْ اَنامِکَ اَنْ نُحْصِیَ مَدی اِنْعامِکَ سالِفِهِ وَ آنِفِهِ ماحَصَرْناهُ عَدَداً، وَ لا اَحْصَیْناهُ اَمَداً، هَیْهاتَ اَنّی ذلِکَ، وَ اَنْتَ الْمُخْبِرُ فِی کِتابِکَ النّاطِقِ، وَ النَّبَأِ الصّادِقِ «وَ اِنْ تَعُدُّو نِعْمَهَ اللّهِ لاتُحْصُوها».

p: ۱۴۷

صَدَقَ كِتابُكَ. اللّهُمَّ وَ اِنْباؤُكَ، وَ بَلَّغَتْ اَنْبياؤُكَ وَ رُسُلُكَ ما اَنْزَلْتَ عَلَيْهِمْ مِنْ وَحْيِكَ، وَ شَرَعْتَ لَهُمْ وَ بِهِمْ مِنْ دِينِكَ، غَيْرَ اَنِّى يا اِلهى اَشْهَدُ بِجَهْدِى وَ جِدِّى، وَ مَبْلَغِ طاقَتِى وَ وُسْعِى، وَ اَقُولُ مُؤْمِناً مُوقِناً: اَلْحَمْدُلِلّهِ الَّذى لَمْ يَتَّخِذْ وَلَداً فَيَكُونَ مَوْرُوثاً، وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِى مُلْكِهِ فَيُضادَّهُ فِيما ابْتَدَعَ، وَ لا وَلِيٌّ مِنَ الذُّلِّ فَيُرْفِدَهُ فِيما صَنَعَ، فَسُبْحانَهُ سُبْحانَهُ، لَوْ كانَ فِيهِم آلِهَةٌ اِلاَّ اللّهُ لَفَسَدَتا وَ تَفَطَّرَتا، سُبْحانَ اللّهِ الْواحِدِ الاَحَدِ الصَّمَدِ الَّذِى لَمْ يَلِدْ وَ لَمْ يُولَدْ، وَ لَمْ يَكُنْ لَهُ كُفُواً اَحَدٌ

اَلْحَمْدُلِلّهِ حَمْداً يُعادِلُ حَمْدَ مَلائِكَتِهِ الْمُقَرَّبِينَ، و اَنْبِيآئِهِ الْمُرْسَلِينَ، وَ صَلَّى اللّهُ عَلى خِيَرَتِهِ مُحَمَّد خاتَمِ النَّبِيِّينَ وَ آلِهِ الطَّيِّبِينَ الطّاهِرِينَ الْمُخْلَصِينَ وَ سَلَّمَ

And in this time Imam Hussein (a.s.) began to pray and asked from almighty Allah and :said with eyes full of tears

اَللّهُمَّ اجْعَلْنى اَخْشاكَ كَاَنّى اَراكَ وَاَسْعِدْنى بِتَقْواكَ وَ ل تُشْقِنى بِمَعْصِيَتِكَ وَ خِرْلى فى قَضآئِكَ وَ بارِكْ لى فى قَدَرِكَ حَتّى لا اُحِبَّ تَعْجيلَ ما اَخَّرْتَ وَ لا تَاْخيرَ ما عَجَّلْتَ اَللّهُمَّ اجْعَلْ غِناىَ فى نَفْسى وَ الْيَقينَ فى قَلْبى وَ الْاِخْلاصَ فى عَمَلى وَالنُّورَ فى بَصَرى وَالْبَصيرَةَ فى دينى وَ مَتِّعْنى بِجَوارِحى وَاجْعَلْ سَمْعى وَبَصَرِىَ الْوارِثَيْنِ مِنّى وَانْصُرْنى عَلى مَنْ ظَلَمَنى وَاَرِنى فيهِ ثارى وَ مَآرِبى وَاَقِرَّ بِذلِكَ عَيْنى. اَللّهُمَّ اكْشِفْ كُرْبَتى وَاسْتُرْ عَوْرَتى وَاغْفِرْلى خَطيئَتى وَاخْسَا شَيْطانى وَفُكَّ رِهانى وَاجْعَلْ لى ى اِلهى الدَّرَجَهَ الْعُلْيا فِى الاخِرَهِ وَالْاُولى اَللّهُمَّ لَكَ الْحَمْدُ كَما خَلَقْتَنى فَجَعَلْتَنى سَميعاً بَصيراً وَلَكَ الْحَمْدُ كَما خَلَقْتَنى فَجَعَلْتَنى خَلْقاً سَوِيّاً رَحْمَهً بى وَ قَدْ كُنْتَ عَنْ خَلْقى غَنِيّاً رَبِّ بِما

بَرَأتَنى فَعَدَّلْتَ فِطْرَتى، رَبِّ بِما اَنْشَأتَنى فَاَحْسَنْتَ صُورَتى رَبِّ بِما اَحْسَنْتَ اِلَيَّ وَ فى نَفْسى عافَيْتَنى رَبِّ بِما كَلَاتَنى وَ وَفَّقْتَنى رَبِّ بِما اَنْعَمْتَ عَلَيَّ فَهَدَيْتَنى رَبِّ بِما اَوْلَيْتَنى وَ مِنْ كُلِّ خَيْر اَعْطَيْتَنى رَبِّ بِما اَطْعَمْتَنى وَ سَقَيْتَنى رَبِّ بِما اَغْنَيْتَنى وَاَقْنَيْتَنى رَبِّ بِما اَعَنْتَنى وَاَعْزَزْتَنى رَبِّ بِما اَلْبَسْتَنى مِنْ سِتْرِكَ الصّافى وَيَسَّرْتَ لى مِنْ صُنْعِكَ الْكافى صَلِّ عَلى مُحَمَّد وَالِ مُحَمَّد وَ اَعِنّى عَلى بَوآئِقِ الدُّهُورِ وَ صُرُوفِ اللَّيالى وَ الاَيّام وَنَجّنى مِنْ اَهْوالِ الدُّنْيا وَكُرُباتِ الاخِرَهِ وَاكْفِنى شَرَّ ما يَعْمَلُ الظّالِمُونَ فِى الاَرْضِ اَللّهُمَّ ما اَخافُ فَاكْفِنى وَ ما اَحْذَرُ فَقِنى وَ فى نَفْسى وَ دينى فَاحْرُسْنى وَ فى سَفَرى فَاحْفَظْنى وَ فى اَهْلى وَ مالى فَاخْلُفْنى وَ فيما رَزَقْتَنى فَبارِكْ لى وَ فى نَفْسى فَذَلِّلْنى وَ فى اَعْيُنِ النّاسِ فَعَظِّمْنى وَ مِنْ شَرِّالْجِنِّ وَ الاِنْسِ فَسَلِّمْنى وَبِذُنُوبى فَلا تَفْضَحْنى وَ بِسَريرَ تى فَل تُخْزِنى وَ بِعَمَلى فَلا تَبْتَلِنى وَ نِعَمِكَ فَلا تَسْلُبْنى وَاِلى غَيْرِكَ فَلا تَكِلْنى اِلهى اِلى مَنْ تَكِلُنى اِلى قَريب فَيَقْطَعُنى اَمْ اِلى بَعيد فَيَتَجَهَّمُنى اَمْ اِلَى الْمُسْتَضْعِفينَ لى، وَاَنْتَ رَبّى وَ مَليكُ اَمْرى، اَشْكُوا اِلَيْكَ غُرْبَتى وَ بُعْدَ دارى، وَ هَوانى عَلى مَنْ مَلَّكْتَهُ اَمْرى اِلهى فَلا تُحْلِلْ عَلَيَّ غَضَبَكَ فَاِنْ لَمْ تَكُنْ غَضِبْتَ عَلَيَّ فَلا اُبالى سِواكَ سُبْحانَكَ غَيْرَ اَنَّ عافِيَتَكَ اَوْسَعُ لى، فَاَسْئَلُكَ يا رَبِّ بِنُورِ وَجْهِكَ الَّذى اَشْرَقَتْ لَهُ الاَرْضُ وَالسَّمواتُ وَ كُشِفَتْ بِهِ الظُّلُماتُ وَ صَلُحَ بِهِ اَمْرُالاَوَّلينَ وَ الْاخِرينَ، اَنْ لا تُميتَنى عَلى غَضَبِكَ وَ لا تُنْزِلَ بى سَخَطَكَ، لَكَ الْعُتْبى لَكَ الْعُتْبى حَتّى تَرْضى قَبْلَ ذلِكَ، لا اِلهَ اِلّا اَنْتَ، رَبَّ الْبَلَدِ الْحَرامِ، وَالْمَشْعَرِ الْحَرامِ، وَالْبَيْتِ الْعَتيقِ

p: ١۴٩

الَّذی اَحْلَلْتَهُ الْبَرَکَهَ، وَ جَعَلْتَهُ لِلنّاسِ اَمْناً، یـا مَنْ عَف عَنْ عَظیمِ الـذُّنُوبِ بِحِلْمِهِ، یا مَنْ اَسْـبَغَ النَّعْمآءَ بِفَضْـلِهِ، یا مَنْ اَعْطَی الْجَزیلَ بِکَرَمِهِ، یا عُـدَّتی فی شِدَّتی، یا صاحِبی فی وَحْدَتی، یا غِیاثی فی کُرْبَتی، یا وَلِیّی فی نِعْمَتی. یا اِلهی وَاِلهَ ابآئی اِبْراهیمَ وَاِسْـمعیلَ وَاِسْـحقَ وَیَعْقُوبَ وَ رَبَّ جَبْرَئیـلَ وَ میکائیـلَ وَ اِسْـرافیلَ، وَ رَبَّ مُحَمَّد خـاتَمِ النَّبِیّیـنَ وَ الِـهِ الْمُنْتَجِبینَ، وَ مُنْزِلَ التَّوْریهِ وَ الاِـنْجیلِ وَالزَّبُورِ وَالْفُرْقانِ، وَ مُنَزِّلَ کهیعص وَ طه وَ یس وَالْقُرانِ الْحَکیمِ، اَنْتَ کَهْفی حینَ تُعْیینِیَ الْمَذاهِبُ فی سَـعَتِها وَ تَضـیقُ بِیَ الاَرْضُ بِرُحْبِهـا وَ لَوْلاـ رَحْمَتُـکَ لَکُنْتُ مِنَ الْهـالِکینَ، وَ اَنْتَ مُقِیـلُ عَثْرَتی، وَ لَوْ لاـ سَتْرُکَ اِیّایَ لَکُنْتُ مِنَ الْمَفْضُوحینَ، وَ اَنْتَ مُؤَیِّـدی بِالنَّصْـرِ عَلی اَعْـدآئی، وَ لَوْ لاـ نَصْـرُکَ اِیّـایَ لَکُنْتُ مِنَ الْمَغْلُوبینَ، یـا مَنْ خَصَّ نَفْسَهُ بِالسُّمُوِّ وَالرِّفْعَهِ، فَاَولِیآئُهُ بِعِزِّهِ یَعْتَزُّونَ ی مَنْ جَعَلَتْ لَهُ الْمُلُوکُ نیرَالْمَـذَلَّهِ عَلی اَعْنـاقِهِمْ، فَهُمْ مِنْ سَـطَواتِهِ خـآئِفُونَ، یَعْلَمُ خـآئِنَهَ الاَـعْیُنِ وَ م تُخْفِی الصُّدُورُ، وَ غَیْبَ ماتَاْتی بِهِ الاَزْمِنَهُ وَالـدُّهُورُ یا مَنْ لا یَعْلَمُ کَیْفَ هُوَ اِلاّ هُوَ، یا مَنْ لا یَعْلَمُ ماهُوَ اِلاّ هُوَ یا مَنْ لا یَعْلَمُهُ اِلاّ هُوَ، یا مَنْ کَبَسَ الاَرْضَ عَلَی الْمآءِ وَ سَدَّالْهَوآءَ بِالسَّمآءِ یا مَنْ لَهُ اَکْرَمُ الاَسْمآءِ یا ذَاالْمَعْرُوفِ الَّذی لا یَنْقَطِعُ اَبَداً یا مُقَیِّضَ الرَّکْبِ لِیُوسُفَ فِی الْبَلَدِ الْقَفْرِ وَ مُخْرِجَهُ مِنَ الْجُبِّ وَ جـاعِلَهُ بَعْـدَ الْعُبُودِیَّهِ مَلِکـاً یـا رادَّهُ عَلی یَعْقُوبَ بَعْـدَ اَنِ ابْیَضَّتْ عَیْناهُ مِنَ الْحُزْنِ فَهُوَ کَظیمٌ، یا کاشِفَ الضُّرِّ وَ الْبَلْوی عَنْ اَیُّوبَ وَ یا مُمْسِکَ یَدَیْ اِبْراهیمَ عَنْ ذَبْحِ ابْنِهِ بَعْدَ کِبَرِ سِنِّهِ وَ فَنآءِ عُمُرِهِ یا مَنِ اسْتَجابَ

لِزَكَرِيّا فَوَهَبَ لَهُ يَحْيى وَ لَمْ يَدَعْهُ فَرْد وَحيداً يا مَنْ اَخْرَجَ يُونُسَ مِنْ بَطْنِ الْحُوتِ يا مَنْ فَلَقَ الْبَحْرَ لِبَنى اِسرآئيلَ فَاَنْجاهُمْ، وَ جَعَلَ فِرْعُونَ وَ جُنُودَهُ مِنَ الْمُغْرَقينَ، يا مَنْ اَرْسَلَ الرِّياحَ مُبَشِّرات بَيْنَ يَدَىْ رَحْمَتِهِ يا مَنْ لَمْ يَعْجَلْ عَلى مَنْ عَصاهُ مِنْ خَلْقِهِ يا مَنِ اسْتَنْقَذَ السَّحَرَهَ مِنْ بَعْدِ طُولِ الْجُحُودِ وَ قَدْ غَدَوْا فى نِعْمَتِهِ يَاْكُلُونَ رِزْقَهُ وَ يَعْبُدُونَ غَيْرَهُ، وَ قَدْ حآدُّوهُ وَ نادُّوهُ وَ كَذَّبُوا رُسُلَهُ يااللهُ يابَدىءُ يا بَديعاً لا نِدَّ لَكَ، يا دائِماً لا نَفادَ لَكَ ى حَيّاً حينَ لا حَىَّ، يامُحْيِىَ الْمَوْتى يا مَنْ هُوَ قائِمٌ عَلى كُلِّ نَفْس بِما كَسَبَتْ يا مَنْ قَلَّ لَهُ شُكْرى فَلَمْ يَحْرِمْنِى وَ عَظُمَتْ خَطيئَتى فَلَمْ يَفْضَحْنِى وَ رَآنى عَلَى الْمَعاصى فَلَمْ يَشْهَرْنى يا مَنْ حَفِظَنى فى صِغَرى يا مَنْ رَزَقَنى فى كِبَرى يا مَنْ اَياديهِ عِنْدى لا تُحْصى وَ نِعَمُهُ لا تُجازى ى مَنْ عارَضَنى بِالْخَيْرِ وَالاِحْسانِ وَ عارَضْتُهُ بِالاِسآئَهِ وَالْعِصْيانِ، يامَنْ هَدانى لِلايمانِ مِنْ قَبْلِ اَنْ اَعْرِفَ شُكْرَ الاِمْتِنانِ يا مَنْ دَعَوْتُهُ مَريضاً فَشَفانى، وَ عُرْيان فَكَسانى، وَ جايِعاً فَاَشْبَعَنى، وَ عَطْشاناً فَاَرْوانى، وَ ذَليل فَاَعَزَّنى، وَ جاهِلاً فَعَرَّفَنى وَ وَحيداً فَكَثَّرَنى، وَ غائِب فَرَدَّنى، وَ مُقِلّاً فَاَغْنانى وَ مُنْتَصِراً فَنَصَرَنى وَ غَنِيّ فَلَمْ يَسْلُبْنى وَ اَمْسَكْتُ عَنْ جَميعِ ذلِكَ فَابْتَدَ أَنى فَلَكَ الْحَمْدُ وَالشُّكْرُ يا مَنْ اَقالَ عَثْرَتى وَ نَفَّسَ كُرْبَتى وَ اَجابَ دَعْوَتى، وَ سَتَرَعَوْرَتى وَ غَفَرَ ذُنُوبى، وَ بَلَّغَنى طَلِبَتى، وَ نَصَرَنى عَلى عَدُّوى، وَ اِنْ اَعُدَّ نِعَمَكَ وَ مِنَنَك وَ كَرائِمَ مِنَحِكَ لااُحْصيها يا مَوْلاىَ اَنْتَ الَّذى مَنَنْتَ، اَنْتَ الَّذى اَنْعَمْتَ، اَنْتَ الَّذى اَحْسَنْتَ، اَنْتَ الَّذى اَجْمَلْتَ،

اَنْتَ الَّذی اَفْضَلْتَ، اَنْتَ الَّذی اَکْمَلْتَ، اَنْتَ الَّذی رَزَقْتَ، اَنْتَ الَّذی وَفَّقْتَ، اَنْتَ الَّذی اَعْطَیْتَ، اَنْتَ الَّذی اَغْنَیْتَ، اَنْتَ الَّذی اَقْنَیْتَ، اَنْتَ الَّذی آوَیْتَ، اَنْتَ الَّذی کَفَیْتَ، اَنْتَ الَّذی هَدَیْتَ، اَنْتَ الَّذی عَصَمْتَ، اَنْتَ الَّذی سَتَرْتَ، اَنْتَ الَّذی غَفَرْتَ، اَنْتَ الَّذی اَقَلْتَ، اَنْتَ الَّذی مَکَّنْتَ، اَنْتَ الَّذی اَعْزَزْتَ، اَنْتَ الَّذی اَعَنْتَ، اَنْتَ الَّذی عَضَدْتَ، اَنْتَ الَّذی اَیَّدْتَ، اَنْتَ الَّذی نَصَرْتَ، اَنْتَ الَّذی شَفَیْتَ، اَنْتَ الَّذی عافَیْتَ، اَنْتَ الَّذی اَکْرَمْتَ، تبارَکْتَ وَتَعالَیْتَ، فَلَکَ الْحَمْدُ دائِماً وَلَکَ الشُّکْرُ واصِباً اَبداً. ثُمَّ اَنَا یا اِلهی اَلْمُعْتَرِفُ بِذُنُوبی فَاغْفِرْها لی، اَنَا الَّذی اَسَأْتُ، اَنَا الَّذی اَخْطَأْتُ، اَنَا الَّذی هَمَمْتُ، اَنَا الَّذی جَهِلْتُ، اَنَا الَّذی غَفَلْتُ، اَنَا الَّذی سَهَوْتُ، اَنَا الَّذِی اعْتَمَدْتُ، اَنَا الَّذی تَعَمَّدْتُ، اَنَا الَّذی وَعَدْتُ، وَ اَنَا الَّذِی اَخْلَفْتُ، اَنَ الَّذِی نَکَثْتُ، اَنَا الَّذِی اَقْرَرْتُ، اَنَا الَّذِی اعْتَرَفْتُ بِنِعْمَتِکَ عَلَیَّ وَعِنْدی، وَاَبُوءُ بِذُنُوبی فَاغْفِرْها لی، ی مَنْ لا تَضُرُّهُ ذُنُوبُ عِبادِهِ، وَ هُوَالْغَنِیُّ عَنْ طاعَتِهِمْ، وَالْمُوَفِّقُ مَنْ عَمِلَ صالِحاً مِنْهُمْ بِمَعُونَتِهِ وَ رَحْمَتِهِ، فَلَکَ الْحَمْدُ اِلهی وَ سَیِّدی، اِلهی اَمَرْتَنی فَعَصَیْتُکَ وَ نَهَیْتَنی فَارْتَکَبْتُ نَهْیَکَ، فَاَصْبَحْتُ لا ذا بَرآءَه لی فَاَعْتَذِرُ، وَ لا ذا قُوَّه فَاَنْتَصِرُ، فَبِاَیِّ شَیْءٍ اَسْتَقْبِلُکَ یا مَوْلایَ، اَبِسَمْعی اَمْ بِبَصَری اَمْ بِلِسانی اَمْ بِیَدی اَمْ بِرِجْلی، اَلَیْسَ کُلُّها نِعَمَکَ عِنْدی وَ بِکُلِّها عَصَیْتُکَ، یا مَوْلایَ فَلَکَ الْحُجَّهُ وَالسَّبیلُ عَلَیَّ، یا مَنْ سَتَرَنی مِنَ الآبآءِ وَالاُمَّهاتِ اَنْ یَزْجُرُونی، وَ مِنَ الْعَشآئِرِ وَ الاِخْوانِ اَنْ یُعَیِّرُونی، وَ مِنَ السَّلاطینِ اَنْ یُعاقِبُونی وَ لَوِ اطَّلَعُو یا مَوْلایَ عَلی مَا اَطَّلَعْتَ عَلَیْهِ مِنّی اِذاً ما اَنْظَرُونی، وَ لَرَفَضُونی وَ قَطَعُونی فَها اَنَا ذا یا اِلهی بَیْنَ یَدَیْکَ ی سَیِّدی خاضِعٌ ذَلیلٌ حَصیرٌ

حقيرٌ، لاـ ذُوبَر آءَه فَاعْتَـذِرُ وَ ل ذُو قُوَّه فَانْتَصِـرَوَ لاـ حُجَّه فَاَحْتَـجُّ بِهـا وَ لا قائِل لَمْ اَجْتَرِحْ وَ لَمْ اَعْمَلْ سُوءً وَ ما عَسَـى الْجُحُودُ وَلَوْ جَحَـدْتُ يـا مَوْلاـىَ يَنْفَعُنى، كَيْفَ وَ اَنّى ذلِـك، وَ جَوارِحى كُلُّهـا شاهِـدَهٌ عَلَىَّ بِما قَـدْ عَمِلَتْ، وَ عَلِمْتُ يَقيناً غَيْرَ ذى شَكٍّ اِنَّكَ سآئِلى مِنْ عَظآئِمِ الاُمُورِ، وَ اَنَّكَ الْحَكَمُ الْعَـدْلُ الَّذى لا تَجُورُ وَ عَـدْلُكَ مُهْلِكى، وَ مِنْ كُلِّ عَـدْلِكَ مَهْرَبى، فَاِنْ تُعَذِّبْنى يا اِلهى فَبِـذُنُوبى بَعْـدَ حُجَتِّكَ عَلَىَّ وَ اِنْ تَعْفُ عَنّى فَبِحِلْمِكَ وَجُودِكَ وَ كَرَمِكَ. لا اِلهَ اِلاّ اَنْتَ سُـبْحانَكَ اِنّى كُنْتُ مِنَ الظّالِمينَ، لا اِلهَ اِلاّ اَنْتَ سُـبْحانَكَ اِنّى كُنْتُ مِنَ الْمُسْـتَغْفِرينَ، لا اِلهَ اِلاّ اَنْتَ سُبْحانَكَ اِنّى كُنْتُ مِنَ الْمُوَحِّدينَ، لا اِلهَ اِلاّ اَنْتَ سُبْحانَكَ اِنّى كُنْتُ مِـنَ الْخـآئِفينَ، لاـ اِله اِلاّـ اَنْتَ سُـبْحانَكَ اِنّى كُنْتُ مِنَ الْوَجِلينَ، لاـ اِلهَ اِلاّـ اَنْتَ سُـبْحانَكَ اِنّى كُنْتُ مِنَ الرّاجينَ، لاـ اِلهَ اِلاّـ اَنْتَ سُبْحانَكَ اِنّى كُنْتُ مِنَ الرّاغِبينَ، لا اِلهَ اِلاّ اَنْتَ سُبْحانَكَ اِنّى كُنْتُ مِنَ الْمُهَلِّلينَ، لا اِلهَ اِلاّ اَنْتَ سُبْحانَكَ اِنّى كُنْتُ مِنَ السّائِلينَ لا اِلهَ اِلاّـ اَنْتَ سُـبْحانَكَ اِنّى كُنْتُ مِنَ الْمُسَـبِّحينَ، لاـ اِلهَ اِلاّ اَنْتَ سُـبْحانَكَ اِنّى كُنْتُ مِنَ الْمُكَبِّرينَ، لا اِلهَ اِلاّ اَنْتَ سُـبْحانَكَ رَبّى وَ رَبُّ ابـائِىَ الاَـوَّلينَ. اَللّهُمَّ هـذاثَنآئى عَلَيْكَ مُمَجِّـداً وَاِخْلاصى لِـذِكْرِكَ مُوَحِّـداً وَاِقْرارى بِآلائِكَ مُعَـدِّداً وَ اِنْ كُنْتُ مُقِرّاً اَنّى لَمْ اُحْصِـها لِكَثْرَتِهـا وَ سُـبُوغِها وَ تَظاهُرِهـا وَ تَقادُمِهـا اِلى حادِث ما لَمْ تَزَلْ تَتَعَهَّدُنى بِهِ مَعَها مُنْذُ خَلَقْتَنى وَ بَرَأْتَنى مِنْ اَوَّلِ الْعُمْرِ مِنَ الاِغْنآءِ مِنَ الْفَقْرِ وَ كَشْفِ الضُّرِّ وَ تَسبيبِ الْيُسْرِ وَ دَفْعِ الْعُسْرِ وَ تَفْريجِ الْكَرْبِ وَالْعافِيَهِ

فِی الْبَدَنِ وَالسَّلامَهِ فِی الدِّینِ وَ لَوْ رَفَدَنی عَلی قَدْرِ ذِکْرِ نِعْمَتِکَ جَمیعُ الْعالَمینَ مِنَ الاَوَّلینَ وَ الاخِرینَ م قَدَرْتُ وَ لا هُمْ عَلی ذلِکَ، تَقَدَّسْتَ وَ تعالَیْتَ مِنْ رَبٍّ کَریم عَظیم رَحیم، لا تُحْصـی آلاؤُکَ وَ لا یُبْلَغُ ثَناۤؤُکَ وَ ل تُکافی نَعْماۤؤُکَ، صَلِّ عَلی مُحَمَّد وَ آلِ مُحَمَّد وَ اَتْمِم عَلَیْنا نِعَمَکَ وَاَسْعِدْنا بِطاعَتِکَ سُبْحانَکَ لا اِلهَ اِل اَنْتَ. اَللّهُمَّ اِنَّکَ تُجیبُ الْمُضْطَرَّ وَ تَکْشِفُ السّوُءَ وَ تُغیثُ الْمَکْرُوبَ وَ تَشْفِی السَّقیمَ وَ تُغْنِی الْفَقیرَ وَ تَجْبُرُ الْکَسیرَ وَ تَرْحَمُ الصَّغیرَ وَ تُعینُ الْکَبیرَ وَ لَیْسَ دُونَکَ ظَهیرٌ وَ لا فَوْقَکَ قَدیرٌ وَاَنْتَ الْعَلِیُّ الْکَبیرُ، ی مُطْلِقَ الْمُکَبَّلِ الاَسیرِ ی رازِقَ الطِّفلِ الصَّغیرِ یا عِصْمَهَ الْخاۤئِفِ الْمُسْتَجیرِ، یا مَنْ لا شَریکَ لَهُ وَ لا وَزیرَ، صَلِّ عَلی مُحَمَّد وَالِ مُحَمَّد وَاَعْطِنی فی هذِهِ الْعَشِیَّهِ اَفْضَلَ ما اَعْطَیْتَ وَاَنَلْتَ اَحَداً مِنْ عِبادِکَ مِنْ نِعْمَه تُولیها وَالاء تُجَدِّدُها وَ بَلِیَّه تَصْرِفُها وَ کُرْبَه تَکْشِفُها وَ دَعْوَه تَسْمَعُها وَ حَسَنَه تَتَقَبَّلُها وَسَیِّئَه تَتَغَمَّدُها، اِنَّکَ لَطیفٌ بِم تَشاۤءُ خَبیرٌ وَ عَلی کُلِّ شَیْءٍ قَدیرٌ. اَللّهُمَّ اِنَّکَ اَقْرَبُ مَنْ دُعِیَ وَاَسْرَعُ مَنْ اَجابَ وَاَکْرَمُ مَنْ عَفی وَاَوْسَعُ مَنْ اَعْطی وَ اَسْمَعُ مَنْ سُئِلَ یا رَحْمنَ الدُّنْیا وَالاخِرَهِ وَ رَحیمَهُما لَیْسَ کَمِثْلِکَ مَسْئُولٌ وَ لا سِواکَ مَأْمُولٌ، دَعَوْتُکَ فَاَجَبْتَنی وَسَئَلْتُکَ فَاَعْطَیْتَنی وَ رَغِبْتُ اِلَیْکَ فَرَحِمْتَنی وَ وَثِقْتُ بِکَ فَنَجَّیْتَنی وَ فَزِعْتُ اِلَیْکَ فَکَفَیْتَنی. اَللّهُمَّ فَصَلِّ عَلی مُحَمَّد عَبْدِکَ وَ رَسُولِکَ وَنَبِیِّکَ وَ عَلی الِهِ الطَّیِّبینَ الطّاهِرینَ اَجْمَعینَ، وَ تَمِّمْ لَنا نَعْماۤئَکَ وَ هَنِّئْن عَطاۤئَکَ وَ اکْتُبْنا لَکَ شاکِرینَ وَ لاِ لاۤئِکَ ذاکِرینَ امینَ امینَ رَبَّ العالَمینَ. اَللّهُمَّ یا مَنْ مَلَکَ فَقَدَرَ، وَ قَدَرَ فَقَهَرَ،

وَ عُصِىَ فَسَتَرَ، وَ اسْتُغْفِرَ فَغَفَرَ، يا غايَةَ الطّالِبينَ الرّاغِبينَ، وَ مُنْتَهى اَمَلِ الرّاجينَ، يا مَنْ اَحاطَ بِكُلِّ شَىْءٍ عِلْماً وَ وَسِعَ الْمُسْتَقيلينَ رَأْفَةً وَ رَحْمَةً وَ حِلْماً. اَللّهُمَّ اِنّا نَتَوَجَّهُ اِلَيْكَ فى هذِهِ الْعَشِيَّةِ الَّتى شَرَّفْتَها وَ عَظَّمْتَها بِمُحَمَّد نَبِيّكَ وَ رَسُولِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ وَاَمينِكَ عَلى وَحْيِكَ، الْبَشيرِ النَّذيرِ السِّراجِ الْمُنيرِ، الَّذى اَنْعَمْتَ بِهِ عَلَى الْمُسْلِمينَ وَ جَعَلْتَهُ رَحْمَةً لِلْعالَمينَ، اَللّهُمَّ فَصَلِّ عَلى مُحَمَّد وَ آلِ مُحَمَّد كَما مُحَمَّدٌ اَهْلٌ لِذلِكَ مِنْكَ يا عَظيمُ فَصَلِّ عَلَيْهِ وَ عَلى الِهِ الْمُنْتَجَبينَ الطَّيِّبينَ الطّاهِرينَ اَجْمَعينَ، وَ تَغَمَّدْنا بِعَفْوِكَ عَنّا فَاِلَيْكَ عَجَّتِ الاَصْواتُ بِصُنُوفِ اللُّغاتِ، فَاجْعَلْ لَنَا اللّهُمَّ فى هذِهِ الْعَشِيَّةِ نَصيباً مِنْ كُلِّ خَيْر تَقْسِمُهُ بَيْنَ عِبادِكَ، وَ نُور تَهْدى بِهِ وَ رَحْمَه تَنْشُرُها وَ بَرَكَه تُنْزِلُها وَ عافِيَه تُجَلِّلُها وَ رِزْق تَبْسُطُهُ، يا اَرْحَمَ الرّاحِمينَ. اَللّهُمَّ اَقْلِبْنا فى هذَا الْوَقْتِ مُنْجِحينَ مُفْلِحينَ مَبْرُورينَ غانِمينَ وَ لا تَجْعَلْنا مِنَ الْقانِطينَ، وَ لا تُخْلِنا مِنْ رَحْمَتِكَ وَ ل تَحْرِمْنا ما نُؤَمِّلُهُ مِنْ فَضْلِكَ، وَ لا تَجْعَلْنا مِنْ رَحْمَتِكَ مَحْرُومينَ، وَ لا لِفَضْلِ ما نُؤَمِّلُهُ مِنْ عَطآئِكَ قانِطينَ، وَ لا تَرُدَّن خآئِبينَ، وَ لا مِنْ بابِكَ مَطْرُودينَ، يا اَجْوَدَ الاَجْوَدينَ وَ اَكْرَمَ الاَكْرَمينَ، اِلَيْكَ اَقْبَلْنا مُوقِنينَ وَلِبَيْتِكَ الْحَرام امّينَ قاصِدينَ، فَاَعِنّا عَلى مَنا سِكِنا وَاَكْمِلْ لَن حَجَّنا وَاعْفُ عَنّا وَ عافِنا، فَقَدْ مَدَدْنا اِلَيْكَ اَيْدِيَنا، فَهِىَ بِذِلَّهِ الاِعْتِرافِ مَوْسُومَهُ، اَللّهُمَّ فَاَعْطِنا فى هذِهِ الْعَشِيَّهِ ما سَئَلْناكَ، وَاكْفِنا مَااسْتَكْفَيْناكَ فَل كافِىَ لَنا سِواكَ، وَ لا رَبَّ لَنا غَيْرُكَ، نافِذٌ فينا حُكْمُكَ، مُحيطٌ بِنا عِلْمُكَ، عَدْلٌ فينا قَضآؤُكَ، اِقْضِ لَنَا الْخَيْرَ وَاجْعَلْنا مِنْ اَهْلِ الْخَيْرِ، اَللّهُمَّ اَوْجِبْ لَنا بِجُودِكَ عَظيمَ الاَجْرِ وَ كَريمَ

الذِّكْرِ وَ دَوامَ الْيُسْرِ، وَاغْفِرْلَن ذُنُوبَنا اَجْمَعينَ، وَ لا تُهْلِكْنا مَعَ الْهالِكينَ، وَ لا تَصْرِفْ عَنّا رَاْفَتَکَ وَ رَحْمَتَکَ یا اَرْحَمَ الرّاحِمینَ. اَللّهُمَّ اجْعَلْنا فی هذَا الْوَقْتِ مِمَّنْ سَئَلَکَ فَاَعْطَیْتَهُ وَ شَکَرَکَ فَزِدْتَهُ وَ ثابَ اِلَیْکَ فَقَبِلْتَهُ، وَ تَنَصَّلَ اِلَیْکَ مِنْ ذُنُوبِهِ کُلِّها فَغَفَرْتَها لَهُ، یا ذَالْجَلالِ وَالاِکْرامِ اَللّهُمَّ وَ نَقِّنا وَ سَدِّدْنا وَ اعْصِمْنا، وَ اقْبَلْ تَضَرُّعَن یا خَیْرَ مَنْ سُئِلَ وَ یا اَرْحَمَ مَنِ اسْتُرْحِمَ، یا مَنْ ل یَخْفی عَلَیْهِ اِغْماضُ الْجُفُونِ وَ لا لَحْظُ الْعُیُونِ، وَ لا م اسْتَقَرَّ فِی الْمَکْنُونِ، وَ لا ما انْطَوَتْ عَلَیْهِ مُضْمَراتُ الْقُلُوبِ، اَلاکُلُّ ذلِکَ قَدْ اَحْصاهُ عِلْمُکَ وَ وَسِعَهُ حِلْمُکَ، سُبْحانَکَ وَ تَعالَیْتَ عَمّا یَقُولُ الظّالِمُونَ عُلُو کَبیراً، تُسَبِّحُ لَکَ السَّماواتُ السَّبْعُ وَ الاَرَضُونَ وَ مَنْ فیهِنَّ، وَ اِنْ مِنْ شَیءٍ اِلاّ یُسَبِّحُ بِحَمْدِکَ، فَلَکَ الْحَمْدُ وَالْمَجْدُ وَ عُلُوُّ الْجَدِّ، یا ذَالْجَلالِ وَالاِکْرامِ وَالْفَضْلِ وَالاِنْعامِ وَالاَیادِی الْجِسامِ، وَاَنْتَ الْجَوادُ الْکَریمُ الرَّؤُفُ الرَّحیمُ. اَللّهُمَّ اَوْسِعْ عَلَیَّ مِنْ رِزْقِکَ الْحَلالِ وَ عافِنی فی بَدَنی وَ دینی وَآمِنْ خَوْفی وَ اَعْتِقْ رَقَبَتی مِنَ النّارِ. اَللّهُمَّ لا تَمْکُرْبِی وَ ل تَسْتَدْرِجْنی وَ لا تَخْدَعْنی وَ ادْرَءْعَنّی شَرَّ فَسَقَهِ الْجِنِّ وَالاِنْسِ

And then Imam Hussein (a.s.) raised his head and looked up to the heavens and said with a low voice and eyes full of tears:

یا اَسْمَعَ السّامِعینَ، یا اَبْصَرَ

النّاظِرینَ، وَ یا اَسْرَعَ الْحاسِبینَ، وَ یا اَرْحَمَ الرّاحمینَ، صَلِّ عَلی مُحَمَّد وَ آلِ مَحَمَّد السّادَهِ الْمَیامینَ، وَ اَسْأَلُکَ اللّهُمَّ حاجَتِیَ الَّتِی اِنْ اَعْطَیْتَنِیها لَمْ یَضُرَّنِی ما مَنَعْتَنِی، وَ اِنْ مَنَعْتَنیها لَمْ یَنْفَعْنِی ما اَعْطَیْتَنِی، اَسْأَلُکَ فَکاکَ رَقَبَتی مِنَ النّارِ، لا اِلهَ اِلاّ اَنْتَ وَحْدَکَ لاشَرِیکَ لَکَ،

لَکَ الْمُلْکَ وَ لَکَ الْحَمْدُ، وَ اَنْتَ عَلی کُلِّ شَیء قَدِیرٌ، ی رَبِّ یا رَبِّ

many times, and people who were around the holy "یا رب" And repeated the sentence Imam (as) listened to the prayer and said amen to that, and then they cried out with .tears until the sunset and went to Mash'ar al-Haraam

At this point, the prayer of Imam Hussein (a.s.) finishes according to the quoting of the :late Kaf'ami; but Sayyed ibn Tawoos (a.r.) adds the following to that

اِلهی انَ الْفَقیرُ فی غِنایَ، فَکَیْفَ لا اَکُونُ فَقیراً فی فَقْری، اِلهی اَنَ الْجاهِلُ فی عِلْمِی فَکَیْفَ لا اَکُونُ جَهُولاً فی جَهْلی. اِلهی اِنَّ اخْتِلافَ تَدْبیرِکَ وَ سُرْعَهِ طَواءِ مَقادیرِکَ مَنَع عِبادَکَ الْعارِفینَ بِکَ عِنَ السُّکُونِ اِلی عَطاء وَالْیَاْسِ مِنْکَ فی بَلاء اِلهی مِنّی ما یَلیقُ بِلُؤْمِی وَ مِنْکَ ما یَلیقُ بِکَرَمِکَ. اِلهی وَصَفْتَ نَفْسَکَ بِاللُّطْفِ وَالرَّأْفَهِ لی قَبْلَ وُجُودِ ضَعْفی، اَفَتَمْنَعُنی مِنْهُما بَعْدَ وُجُودِ ضَعْفی. اِلهی اِنْ ظَهَرَتِ الْمحاسِنُ مِنّی فَبِفَضْلِکَ وَ لَکَ الْمِنَّهُ عَلَیَّ، وَ اِنْ ظَهَرَتِ الْمَساوی مِنّی فَبِعَدْ لِکَ وَ لَکَ الْحُجَّهُ عَلَیَّ، اِلهی کَیْفَ تَکِلُنی وَ قَد تَکَفَّلْتَ لی، وَ کَیْفَ اُضامُ وَ اَنْتَ النّاصِرُ لی، اَمْ کَیْفَ اَخیبُ وَاَنْتَ الْحَفِیُّ بی، ه اَنَ اَتَوَسَّلُ اِلَیْکَ بِفَقْری اِلَیْکَ وَ کَیْفَ اَتَوَسَّلُ اِلَیْکَ بِما هُوَ مَحالٌ اَنْ یَصِلَ اِلَیْکَ، اَمْ کَیْفَ اَشْکُو اِلَیْکَ حالی وَ هُوَ لا یَخْفی عَلَیْکَ، اَمْ کَیْفَ اُتَرْجِمُ بِمَقالی وَ هُوَ مِنْکَ بَرَزٌ اِلَیْکَ، اَمْ کَیْفَ تُخَیِّبُ آمالی وَ هِیَ قَدْ وَفَدَتْ اِلَیْکَ، اَمْ کَیْفَ لا تُحْسِنُ اَحْوالی وَ بِکَ قامَتْ . اِلهی ما اَلْطَفَکَ بی مَعَ عَظیمِ جَهْلی، وَ ما

اَرْحَمَکَ بی مَعَ قَبیحِ فِعْلی، اِلهی ما اَقْرَبَکَ مِنّی وَ اَبْعَدَنی عَنْکَ، وَ م اَرْاَفَکَ بِی فَمَا الَّذی یَحْجُبُنِی عَنْکَ، إلِهی عَلِمْتُ بِاخْتِلافِ الآثارِ وَ تَنَقُّلاتِ الاَطْوارِ اَنَّ مُرادَکَ مِنّی اَنْ تَتَعَرَّفَ اِلَیَّ فی کُلِّ شَیْءٍ حَتّی لا اَجْهَلَکَ فی شَیْءٍ، اِلهی کُلَّما اَخْرَسَنی لُؤْمی اَنْطَقَنی کَرَمُکَ، وَ کُلَّما ایَسَتْنی اَوْصافی اَطْمَعَتْنی مِنَنُکَ، اِلهی مَنْ کانَتْ مَحاسِنُهُ مَساوِیَ، فَکَیْفَ لا تَکُونُ مَساویهِ مَساوِیَ، وَ مَنْ کانَتْ حَقائِقُهُ دَعاوِیَ، فَکَیْفَ لا تَکُونُ دَعاویهِ دَعاوِیَ، اِلهی حُکْمُکَ النّافِذُ وَ مَشِیَّتُکَ الْقاهِرَهُ لَمْ یَتْرُکا لِذی مَقال مَقالاً، وَ لا لِذی حال حالاً. اِلهی کَمْ مِنْ طاعه بَنَیْتُها وَ حاله شَیَّدْتُها هَدَمَ اعْتِمادی عَلَیْها عَدْلُکَ، بَلْ اَقالَنی مِنْه فَضْلُکَ، اِلهی اِنَّکَ تَعْلَمُ اَنّی وَ اِنْ لَمْ تَدُمِ الطّاعَهُ مِنّی فِعْلاً جَزْماً فَقَدْ دامَتْ مَحَبَّهً وَ عَزْماً، اِلهی کَیْفَ اَعْزِمُ وَ اَنْتَ الْقاهِرُ، وَ کَیْفَ لا اَعْزِمُ وَ اَنْتَ الامِرُ، اِلهی تَرَدُّدی فِی الآثارِ یُوجِبُ بُعْدَ الْمَزارِ، فَاجْمَعْنی عَلَیْکَ بِخِدْمَه تُوصِلُنی اِلَیْکَ، کَیْفَ یُسْتَدَلُّ عَلَیْکَ بِم هُوَ فی وُجُودِهِ مُفْتَقِرٌ اِلَیْکَ، اَیَکُونُ لِغَیْرِکَ مِنَ الظُّهُورِ ما لَیْسَ لَکَ حَتّی یَکُونَ هُوَ الْمُظْهِرَ لَکَ، مَتی غِبْتَ حَتّی تَحْتاجَ اِلی دَلیل یَدُلُّ عَلَیْکَ، وَ مَتی بَعُدْتَ حَتّی تَکُونَ الاثارُ هِیَ الَّتی تُوصِلُ اِلَیْکَ، عَمِیَتْ عَیْنٌ لا تَراکَ عَلَیْها رَقیباً، وَ خَسِرَتْ صَفْقَهُ عَبْد لَمْ تَجْعَلْ لَهُ مِنْ حُبِّکَ نَصیباً. اِلهی اَمَرْتَ بِالرُّجُوعِ اِلَی الآثارِ فَأَرْجِعْنی اِلَیْکَ بِکِسْوَهِ الأَنْوارِ وَ هِدایَهِ الاِسْتِبْصارِ حَتّی اَرْجِعَ اِلَیْکَ مِنْها کَما دَخَلْتُ اِلَیْکَ مِنْها مَصُونَ السِّرِّ عَنِ النَّظَرِ اِلَیْها، وَ مَرْفُوعَ الْهِمَّهِ عَنِ الاِعْتِمادِ عَلَیْها، اِنَّکَ عَلی کُلِّ شَیْءٍ قَدیرٌ اِلهی هذا ذُلّی ظاهِرٌ بَیْنَ یَدَیْکَ، وَ هذا حالی لا یَخْفی عَلَیْکَ،

مِنْکَ اَطْلُبُ الْوُصُولَ اِلَیْکَ، وَبِکَ اَسْتَدِلُّ عَلَیْکَ، فَاهْدِنی بِنُورِکَ اِلَیْکَ، وَ اَقِمْنی بِصِدْقِ الْعُبُودِیَّهِ بَیْنَ یَدَیْکَ. اِلهی عَلِّمْنی مِنْ عِلْمِکَ الْمخْزُونِ وَصُنّی بِسِتْرِکَ الْمَصُونَ، اِلهی حَقِّقْنی بِحَقائِقِ اَهْلِ الْقُرْبِ وَاسْلُکْ بی مَسْلَکَ اَهْلِ الْجَذْبِ. اِلهی اَغْنِنی بِتَدْبیرِکَ لی عَنْ تَدْبیری، وَ بِاخْتِیارِکَ عَنْ اِخْتِیاری، وَ اَوْقِفْنی عَنْ مَراکِزِاضْطِراری. اِلهی اَخْرِجْنی مِنْ ذُلِّ نَفْسی وَ طَهِّرْنی مِنْ شَکّی وَ شِرْکی قَبْلَ حُلُولِ رَمْسی، بِکَ اَنْتَصِرُ فَانْصُرْنی، وَ عَلَیْکَ اَتَوَکَّلُ فَل تَکِلْنی، وَ اِیّاکَ اَسْئَلُ فَلا تُخَیِّبْنی، وَ فی فَضْلِکَ اَرْغَبُ فَلا تَحْرِمْنی، وَ بِجَنابِکَ اَنْتَسِبُ فَلا تُبْعِدْنی، وَ بِبابِکَ اَقِفُ فَلا تَطْرُدْنی، اِلهی تَقَدَّسَ رِضاکَ اَنْ یَکُونَ لَهُ عِلَّهٌ مِنْکَ، فَکَیْفَ تَکُونُ لَهُ عِلَّهٌ مِنّی. اِلهی اَنْتَ الْغَنِیُّ بِذاتِکَ اَنْ یَصِلَ اِلَیْکَ النَّفْعُ مِنْکَ فَکَیْفَ ل تَکُونُ غَنِیّاً عَنّی، اِلهی اِنَّ الْقَضآءَ وَالْقَدَرَ یُمَنّینی، وَاِنَّ الْهَوی بِوَثائِقِ الشَّهْوَهِ اَسَرَنی، فَکُنْ اَنْتَ النَّصیرَ لی حَتّی تَنْصُرَنی وَ تُبَصِّرَنی، وَاَغْنِنی بِفَضْلِکَ حَتّی اَسْتَغْنِیَ بِکَ عَنْ طَلَبی. اَنْتَ الَّذی اَشْرَقْتَ الاَنْوارَ فی قُلُوبِ اَوْلِیآئِکَ حَتّی عَرَفُوکَ وَ وَحَّدُوکَ، وَ اَنْتَ الَّذی اَزَلْتَ الاَغْیارَ عَنْ قُلُوبِ اَحِبّائِکَ حَتّی لَمْ یُحِبّوا سِواکَ وَ لَمْ یَلْجَئُوا اِلی غَیْرِکَ، اَنْتَ الْمُونِسُ لَهُمْ حَیْثُ اَوْ حَشَتْهُمُ الْعَوالِمُ، وَاَنْتَ الَّذی هَدَیْتَهُمْ حَیْثُ اسْتَبانَتْ لَهُمُ الْمَعالِمُ، ماذا وَجَدَمَنْ فَقَدَکَ، وَ مَاالَّذی فَقَدَ مَنْ وَجَدَکَ، لَقَدْ خابَ مَنْ رَضِیَ دُونَکَ بَدَلاً، وَ لَقَدْ خَسِرَ مَنْ بَغی عَنْکَ مُتَحَوِّلاً، کَیْفَ یُرْجی سِواکَ وَ اَنْتَ ما قَطَعْتَ الاِحْسانَ، وَ کَیْفَ یُطْلَبُ مِنْ غَیْرِکَ وَ اَنْتَ م بَدَّلْتَ عادَهَ الاِمْتِنانِ، یا مَنْ اَذاقَ اَحِبّآئَهُ حَلاوَهَ الْمُؤانَسَهِ فَقامُوا بَیْنَ یَدَیْهِ مُتَمَلِّقینَ، وَ یا مَنْ اَلْبَسَ اَوْلِیآئَهُ مَلابِسَ هَیْبَتِهِ فَقا مُوابَیْنَ یَدَیْهِ مُسْتَغْفِرینَ، اَنْتَ الذّاکِرُ قَبْلَ الذّاکِرینَ

وَ اَنْتَ الْبادی بِالاِحْسانِ قَبْلَ تَوَجُّهِ الْعابِدینَ، وَاَنْتَ الْجَوادُ بِالْعَطاءِ قَبْلَ طَلَبِ الطّالِبینَ، وَ اَنْتَ الْوَهّابُ ثُمَّ لِم وَهَبْتَ لَنا مِنَ الْمُسْتَقْرِضینَ. اِلهی اُطْلُبْنی بِرَحْمَتِکَ حَتّی اَصِلَ اِلَیْکَ، وَاجْذِبْنی بِمَنِّکَ حَتّی اُقْبِلَ عَلَیْکَ اِلهی اِنَّ رَجائی لا یَنْقَطِعُ عَنْکَ وَ اِنْ عَصَیْتُکَ کَما اَنَّ خَوْفی لا یُزایِلُنی وَاِنْ اَطَعْتُکَ، فَقَدْ دَفَعَتْنِی الْعَوالِمُ اِلَیْکَ وَ قَدْ اَوْ قَعَنی عِلْمی بِکَرَمِکَ عَلَیْکَ، اِلهی کَیْفَ اَخیبُ وَ اَنْتَ اَمَلی، اَمْ کَیْفَ اُهانُ وَ عَلَیْکَ مُتَّکَلی، اِلهی کَیْفَ اَسْتَعِزُّ وَ فِی الذِّلَّهِ اَرْکَزْتَنی اَمْ کَیْفَ ل اَسْتَعِزُّ وَاِلَیْکَ نَسَبْتَنی، اِلهی کَیْفَ لا اَفْتَقِرُ وَاَنْتَ الَّذی فِی الْفُقَراءِ اَقَمْتَنی، اَمْ کَیْفَ اَفْتَقِرُ وَاَنْتَ الَّذی بِجُودِکَ اَغْنَیْتَنی، وَاَنْتَ الَّذی لا اِلهَ غَیْرُکَ تَعَرَّفْتَ لِکُلِّ شَیْءٍ فَما جَهِلَکَ شَیْءٌ، وَاَنْتَ الَّذِی تَعَرَّفْتَ اِلَیَّ فی کُلِّ شَیْءٍ فَرَاَیْتُکَ ظاهِراً فی کُلِّ شَیْءٍ، وَاَنْتَ الظّاهِرُ لِکُلِّ شَیْءٍ، یا مَنِ اسْتَوی بِرَحْمانِیَّتِهِ فَصارَ الْعَرْشُ غَیْباً فی ذاتِهِ، مَحَقْتَ الاثارَ بِالاثارِ وَ مَحَوْتَ الاَغْیارَ بِمُحیطاتِ اَفْلاکِ الاَنْوارِ، یا مَنِ احْتَجَبَ فی سُرادِقاتِ عَرْشِهِ عَنْ اَنْ تُدْرِکَهُ الاَبْصارُ، یا مَنْ تَجَلّی بِکَمالِ بَهآئِهِ فَتَحَقَّقَتْ عَظَمَتُهُ الْاِسْتِواءَ، کَیْفَ تَخْفی وَ اَنْتَ الظّاهِرُ، اَمْ کَیْفَ تَغیبُ وَ اَنْتَ الرَّقیبُ الْحاضِرُ، اِنَّکَ عَلی کُلِّ شَیْءٍ قَدیرٌ، وَالْحَمْدُ لِلّهِ وَحْدَهُ

Important Issues That May Happen in Hajj and Umrah

۱- Using roofed vehicles in the state of Ihram in the nights or from dawn until sunrise or completely cloudy days that shade has no use for protecting from sunlight or rain, is permitted.

۲- It is not necessary that Tawaf is performed in the distance between Maqam of Ibrahim and the house of Ka'ba (about ۱۳ meters); Tawaf is permitted in all of Masjid al-Haraam (especially at the time of congestion of the crowd) but it is better not to exceed from the foresaid distance if

.it is possible

It is not necessary that left shoulder remains parallel to the house of Ka'ba all the -۳ .time, but it is enough to circumambulate Ka'ba in a normal manner

When there are lots of people performing Tawaf in the way that the crowd pushes -۴ the person forward by force it does not harm Tawaf, and it is enough to make the .intention from the beginning that he/she goes among people for performing Tawaf

The place for performing the prayer of obligatory Tawaf is behind Maqam of - ۵ Ibrahim, but it can be performed more distant from there if the crowds are so much congested; the pilgrim should not insist on performing the prayer behind Maqam, specially when performers of Tawaf are so much that they reach behind Maqam of Ibrahim and some acts that others perform and disturb performers of Tawaf are not correct (but the prayer of Mustahab Tawaf can be performed anywhere in Masjid al-.(Haram

Performing Sa'y of Safa and Marwah is not permitted in the upper level, unless - ۶ congestion of crowd is too much that performing Sa'y in the lower level causes severe .hardness

It is enough to climb part of Safa and Marwah and it is not necessary to reach the -۷ bare part of the hill and but the feet on that part (covered ascent in Safa and Marwah .(is a part of the hill

Sitting has no problem during performing an obligatory Tawaf for removing - ۸ tiredness, but it is a precaution not to lose

the sequence and the distance becomes very long; but sitting during performing Sa'y for removing tiredness or like that has no problem and it can be as much as it takes, if .it is in Safa, in Marwah or between them

Performing Ramy al-Jamarat (hurling pebbles to the places of Jamarat in Mena) is -۹ permitted in the upper level, and those who cannot perform Ramy in the day can .perform it the night before or after that

Performing Sacrifice is permitted in any of available places of sacrifice, although -۱۰ .they are out of Mena

It is better to perform Zebh (ritual slaughter) of the sacrifice in the day of the Eid, -۱۱ .but it can be delayed until the thirteenth day

It is not necessary for the person who performs Zebh to be Shiite, but any Muslim -۱۲ .whom his/her sacrificed animal is pure and Halaal is permitted to perform Zebh

Performing Zebh of animals for sacrifice, or any other purpose by steel knives of -۱۳ .other metals is not a problem

The pilgrim can perform Zebh on animals of sacrifice personally or give the - ۱۴ deputyship to any reliable person, and it can be the manager of the caravan or the organizer of your Hajj or some of friends (only condition is being sure about the act of proxy). And it is not necessary for proxy to know the name of the owner of sacrifice, although saying the name is better. But it is not correct to perform sacrifice in behalf of another

.person without being his/her proxy

Muslims should do something that meats of sacrifice do not become corrupted or -۱۵ useless in order that they do not have to bury of burn those meats, because this is israaf (wasting) and haraam. If no person could be found in Mena who deserves the meat, then it is necessary to bring the meats to other Islamic countries and towns and give them to poor persons and believers and if this act has costs, these costs should .be paid by Muslims and Islamic government

Sacrificing should be performed in Mena until it is possible in there to prevent -۱۶ meats from being corrupted, but if Hajjis become sure that there is no way of using the meats of sacrifice after necessary tries and the meat will surely be corrupted, then they should stop performing sacrifice temporarily and keep its money in order to perform sacrifice in their hometowns after returning (in that month of Dhu'l-Hijjah or the month of Dhu'l-Hijjah of the next year) and then consume the meat according to .the order that we have said about the meat of sacrifice

Using machineries is permitted for performing sacrifice. But the conditions of -۱۷ Islamic Zebh like being face to Qibla and saying "بسم الله" and other conditions are .(observed (the explanation is available in the book of rulings

It is better to renounce Mustahab Tawaf when the crowd is congested and leave -۱۸ .the place for those who are performing obligatory Tawaf

Miqat for the Ihram of -۱۹

Hajj al-Tamattu' is in Mecca and it is enough to be in any place of Mecca and there is no difference between old and new Mecca, even Ihram can be worn from places that today has been advanced to Mena, but it is obligatory precaution not to wear Ihram from places of the city of Mecca which are farther than Masjid al-Tan'eem (and are out of the zone of Haram) but the best place is Masjid al-Haraam.

20- Staff of caravans and organizations of Hajj and all persons who have performed their obligatory Hajj and performing all ritual of Hajj is hard for them can make the intention of Umrah al-Mufradah from the beginning and complete that and come out of Ihram, and after that they are free for going to Arafat and Mash'ar and Mena (without the intention) or staying in Mecca and performing their tasks.

21- Performing prayer with Ahl -e- Sunnah and attending their congregations in the days Hajj and like that, is from affirmed Mustahab acts and causes the rows of Muslims to be strengthen against enemies and it has been so much affirmed about this matter in the hadeeth of Ma'soomin (infallibles). And this prayer deserves to be sufficed as an obligatory prayer and it is not necessary to perform that again and it has no problem to follow them in the matters of time and like that and about prostration, Shiites should perform prostration on the stones of the floor of the mosque (because prostrating on

all of these stones is permitted) if it is possible and if it is not, they can prostrate on the carpet; but it is not necessary to perform the prayer with their hands on the chest or saying amen after Hamd Sura.

Also, it is possible to follow them about the issue of crescent of the month of Dhu'l-Hijjah, and in the matter of the time of Iftar (breaking the fasting) for those who are in Masjid al-Haraam or other mosques of them and they insist these people to perform Iftar, it is has no problem and their fasting is correct.

۲۲- Using hand-held fans sennit mats or ordinary mats for prostration is permitted in any condition and it is not necessary to use Mohr (prayer seal) that oppositions have been sensitized about that because of false propagandas, but using Mohr has problem in some cases.

۲۳- It is permitted to go to the cave of Hira and places like that out of Mecca after completing Umrah and before performing Hajj, but Hajjis should not go to farther places unless there is a necessity in that act.

۲۴- Missionaries of caravans, servants and staff of Hajj organizations and bank clerks and physicians and nurses and all those who are invited to Hajj for any purpose can have the intention of performing obligatory Hajj, even if they have not gained the ability of performing Hajj yet, and in this case there is no obligatory Hajj on them.

۲۵- It is an obligatory precaution for those who

perform Hajj on behalf of another person, and this is their first year of performing Hajj, to perform Umrah al-Mufradah for themselves after completing Hajj (with .(’Tawaf of Nisa

It is an obligatory precaution that incapable persons who have to renounce some -۲۶ of the rituals of Hajj do not become proxy, but normal excuses which appear for ordinary people in the journey of Hajj like Tayammum (dry ablution) and Jabira (splint) and not reaching to some of voluntary Wuqufs and like them do not prevent the acts of the proxy, but he/she performs according to the order and his/her Hajj is correct. Also if a person is forced to reduce the Hajj al-Tamattu’ to Hajj al-Ifrad because of the insufficiency of time, but people who are not capable of correcting their reciting of Hamd and Sura because of illiteracy or less-literacy should not accept to be the proxy, .although their own Hajj is correct is the cases of necessity

The proxy should perform the rituals of Hajj according to his/her own Ijtihad or - ۲۷ Taqlid (following in religious rulings) not the Ijtihad or Taqlid of the person who has .deputized him/her

Travelers are free to choose between performing their prayers complete or - ۲۸ shortened in Mecca and Medina in Masjid al-Haraam and Masjid al-Nabi also in all places of Mecca and Medina and the complete prayer in better and there is no .difference between old Mecca and Medina and today’s cities

People who have made the intention of staying in Mecca for -۲۹

ten days before going to Arafat, their prayer should be performed complete anywhere in Arafat, Mash'ar and Mena; and although this distance had been ۴ .parasang in the past but today is lesser because the advancement of Mecca

Wearing Ihram is permitted from all places which are today a part of Masjid al- -۳۰ Shajarah and all places which today has become a part of Masjid al-Haraam and .Masjid al-Nabi (a.s.) has the same ruling

Shiite Hajjis and followers of the sect of Ahl -e- Bait (a.s.) should not form separate -۳۱ congregation prayers in groups in the days of Hajj in caravans or Masjid al-Haraam or .Masjid al-Nabi, as such a prayer has a problem

Pilgrims of the house of Allah should abstain from all acts that vilify the religion -۳۲ :such as

a) Returning from Masjid al-Haraam and Masjid al-Nabi (a.s.) and disrupting .congregation rows at the time of Azan or around that time

b) Trading in bazaars and streets or returning with purchased goods in these hours back to their group

c) Congregating behind the walls of Baqi cemetery for pilgrimage of the tombs of .Ma'soomin (infallibles) (a.s.) at the time of congregation prayer

.d) Wearing unsuitable clothes which vilify the religion in front of eyes of people

e) Confronting violently in speech or behavior with other pilgrims of the house of Allah .or habitants of Mecca and Medina

Briefly, they should behave in the way that all people feel that they have an excellent culture because of the blessings of following Ahl -e- Bait (a.s.) and

do not give any excuse to oppositions, which this act increases the benefits and .blessings of their Hajj

.Allah Willing

The Rites and Mustahab Acts of Hajj and Umrah

Lots of ritual and Mustahab acts for "Hajj" and "Umrah" has been mentioned in the words of great Faqihs (Allah's heaven be upon them) and we have brought a .considerable part of them here

But it is better to perform them with the intention of "Rija'", which means hoping for the goodness of the act in the eyes of religion and having benefits and blessings, because some of them do not have enough proof (and we do not consider the .(principle of tolerance correct in the proof of traditions and Mustahab acts

Another important point is that performing some of those Mustahab acts today, with crowd congestion, is impossible for many people. Therefore they can perform those actions which is possible, and if the Hajji wants to perform an act which is difficult to perform but have an intention of performing that, Allah will give him/her the reward .(.according to his/her intention as it has been mentioned in hadeeth of Ma'soomin (a.s

It is Mustahab for a person who intends to travel to Mecca or other places to ask Allah for goodness of the travel and prepare his/her will and pay alms in order to buy his/her health with that alms and it is Mustahab to perform four Rak'ats prayer in the home Suras in each "قـل هـو الله" when he/she is preparing for travel and recites Hamd and Rak'at and

;recite

اللَّهُمَّ إنّی أتَقَرَّبُ إلَیْکَ بهِنَّ، فَاجْعَلْهُنَّ خَلیفَتی فی أهْلِی وَ مَالی .

And it is Mustahab to stand at the door of his/her house and recite Hamd Sura three times in front, right side and left side also Ayat al-Kursi (verse ٢٥٥ of Baqara Sura) :three times in the same way and says after that

اَللّٰهُمَّ احفَظْنی وَ احْفَظْ مَا

مَعیَ وَ سَلِّمْنی وَ سَلِّم مَا مَعِیَ وَ بَلِّغْنی وَ بَلِّغْ مَا مَعِیَ ببَلاغِکَ الحَسَنِ الجَمیلِ.

Mustahab acts of Ihram

Mustahab Acts of Entering the Haram

Entering the Haram barefoot keeping shoes in the hand in order to show the humility .and obedience in front of almighty Allah, this act has lots of blessings and benefits

:One should recite this prayer while entering the Haram

اَللّهُمَّ اِنَّکَ قُلْتَ فی کِتابِکَ وَ قَوْلُکَ الْحَقُّ: وَ اَذِّنْ فی النّاسِ بِالْحَجِّ یَأْتُوکَ رِجالاً وَ عَلی کُلِّ ضامِرٍ یَأْتینَ مِنْ کُلِّ فَجٍّ عَمِیق - اَللّهُمَّ اِنِّی اَرْجُوا اَنْ أکُونَ مِمَّنْ اَجابَ دَعْوَتَکَ وَ قَدْ جِئْتُ مِنْ شُقَّه بَعِیدَه وَ فَجٍّ عَمِیق سامِعٍ لِنِدآئِکَ وَ مُسْتَجِیباً لَکَ مُطِیعاً لاَمْرِکَ وَ کُلُّ ذلِکَ بِفَضْلِکَ عَلَیَّ وَ اِحسانِکَ اِلَیَّ فَلَکَ الْحَمْدُ عَلی م وَفَّقْتَنی لَهُ اَبْتَغی بِذلِکَ الزُّلْفَهَ عِنْدکَ وَ الْقُرْبَهَ اِلَیْکَ وَ الْمَنْزِلَهَ لَدَیْکَ وَ الْمَغْفِرَهَ لِذُنُوبی وَ التَّوْبَهَ عَلَیَّ مِنْها بِمَنِّکَ اَللّهُمَّ صَلِّ عَلی مُحَمَّد وَ آلِ مُحَمَّد وَ حَرِّمْ بَدَنی عَلَی النّارِ وَ امِنِّی مِنْ عَذابِکَ وَ عِقابِکَ بِرَحْمَتِکَ یا اَرْحَمَ الرّاحِمِینَ

Mustahab Acts of Entering the Great Mecca

It is Mustahab to perform Ghusl for entering Mecca and entering Mecca should be in .the state of humility

Rites of Masjid al-Haraam and Great Mecca

Mustahab acts of sacrifice are as follows

Questions and Answers

Question ١- These days, all or an important part of meat of sacrifice is destroyed and

?buried under the ground, what is the duty of your followers

Answer: It is not permitted to perform sacrifice in that place in these conditions. Hajjis should keep the money and perform sacrifice in the month of Dhu'l-Hijjah in a place that the meat will be consumed; I hope for

the day that Muslims can perform sacrifice in Mena and bring the meat to another .place that are consumed

Question ۲- If in the condition that has mentioned in the question ۱, what is the duty of ?a person who performs sacrifice in Mena

Answer: He/she should not suffice that and should perform another sacrifice in his/her .hometown

Question ۳- If a Hajji doubts that the meat of sacrifice will be destroyed or not, then ?what is his/her duty

Answer: According to the fact that others perform enough sacrifice, he/she should abstain from that and keep the money in order to perform sacrifice after returning to .the hometown

?Question ۴- Is research necessary to ascertain if meats will be consumed or not

.Answer: Research about this matter is not necessary in these conditions

?Question ۵- How then should the acts of "after performing sacrifice" be performed

Answer: It is enough to keep the money and performs other acts of Mena and come .out of Ihram

Question ۶- The amount of money should be as much as the cost of sacrifice in his/her ?place or in Mecca

.Answer: The costs of sacrifice in his/her place

Question ۷- Is it possible that the Hajji can save money before departing for Hajj in his/her place, or order to keep the money on behalf of him/her, or order to sacrifice on ?that day for him/her

.Answer: All three solutions have no problem

Question ۸- If the Hajji arranges for performing sacrifice in his/her place in the day of

Eid of Qurban, then it should be performed according

p: ۱۶۱

?to the date of his/her place or the date of Mecca

.Answer: The date of Mecca

Question ۹- Whenever a Hajji cannot perform sacrifice in the month of Dhu'l-Hijjah ?because of delay in return, then what should he/she do

.Answer: He/she should perform sacrifice in the month of Dhu'l-Hijjah of the next year

Question ۱۰- If a Hajji performs sacrifice after returning, is it possible to feed friends ?and family with that meat

.Answer: It is has no problem, but a group of poor people should be included in that

Question ۱۱- Those who were followers of previous Maraji' (resources of religious rulings) and remain on their following according to your fatwa, can these people act ?according to your fatwa in this issue

Answer: They should act according to our fatwa in all rituals in the first journey, and if it is not their first journey, then they can act according to Fatwas of those great .scholars

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

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Launching the website with this address: www.ghaemiyeh.com-

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Launching the system of answering religious, ethical and doctrinal questions-

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Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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